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CONTENTS.

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OUTLINE OF A THEORY OF LANGUAGE.[1]

INDIVIDUAL ASPECT.

We can consider the language of an individual as something two-sided; on the internal side there is the thought—of which all we can say at present is that it is some highly complex activity taking place in the brain; on the external side there is the symbol. In this paper I wish to consider one special type of language only: speech,[2] in which the symbol is the sound produced by the vocal organs. This sound can be considered from several different points of view; thus we may consider it physiologically (how the sound is produced by the vocal organs), or physically (the character of the vibrations resulting from the activity of the vocal organs), etc. We may refer to the sound as the *expression* of the thought, and to the thought as the *meaning* of the sound.

If an individual says *David is a good man* these sounds[3] represent a *complete thought*, whereas the sounds *good* do not. We define a *sentence* as the expression of a complete thought. Consider the sentences:—

(1) *David is a good man.*
(2) *Bandits are not good men.*
(3) *This cake is very good.*
(4) *We are having good weather now.*
(5) *He gave David a good thrashing.*

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[1] Lack of space prevents me discussing here how far this theory is new. I wish, however, to express a general indebtedness to the following works: A. Noreen, *Vårt Språk*; F. de Saussure, *Cours de linguistique générale*; H. Delacroix, *Le langage et la pensée*; H. Head, *Aphasia and Kindred disorders of Speech*; *Travaux du cercle linguistique de Prague* (certain papers); F. Brunot, *La pensée et la langue*; J. van Ginneken, *Principes de linguistique psychologique*; L. Hjelmslev, *Principes de grammaire générale*; and particularly to an essay by Meillet in *De la méthode dans les sciences* (edited by E. Durkheim, etc.).

[2] The theory can, however, readily be extended to other forms of language (such as gesture).

[3] For typographical reasons I avoid using phonetic notation wherever possible.

There is an element of sound common to all these sentences, the sounds *good*. If we consider the thoughts represented by the first two sentences there is apparently a corresponding common element of thought. Elements of thought such as ' good,'[4] which are common to one or more complete thoughts we call *ideas* and the corresponding elements of sound, which are common to the sentences expressing the complete thoughts in question, we call *words*. In sentences 3, 4 and 5 the ideas represented by the word *good* are similar (but different) to that represented by it in the other two sentences. We may say therefore that the word *good* has several different meanings. Keeping this possibility before us, if we now consider the sentences a little more closely, we see that the word *good* cannot be said to have exactly the same meaning in 1, as it does in 2, since it occurs in different contexts. But the meaning it has in 1 is much nearer to that which it has in 2, than to the meanings which it has in the other three sentences. It seems therefore that the position is rather more complicated than it appeared to be at first sight: a word such as *good* has a number of different meanings but each one of these meanings includes an almost infinite number of *contextual meanings ;* expressed a little differently: a word such as *good* represents a number of different ideas, but each one of these ideas includes an almost infinite number of *contextual ideas*.

If we attempt to consider a word abstracted from its context we find that, in the majority of cases,[5] even if its exact meaning is not clear, some vague approximation to a meaning can nevertheless be assigned to it. Consider the sentence *I saw a dog*. The word *dog* is clearly one of those to which a vague meaning can be assigned even when it is abstracted from its context. The word *I*, however, has absolutely no meaning unless we know the context, i.e. to whom it refers, the events

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[4] We may conveniently denote the idea represented by the word *good* by the notation good.'

[5] This is particularly the case when the word may be accompanied by activity in the sensory areas of the cortex; thus consider the words *dog, drum, eau-de-cologne* (accompanied by visual, auditory and olfactory activity respectively).

preceding the seeing of the dog, etc. We call a word such as *I* a *pronominal word* (more shortly a *pronoun*). Words therefore fall into two great classes—pronominal and non-pronominal.[6] As examples of English pronouns we may mention: *I, he, here, now, then, there, this, that, thus.*

The ideas of an individual tend to be arranged in groups, those which have something in common being placed in the same group. Ideas arranged in this way we call *associated* ideas, and the groups we call *categories*. The following are examples of possible categories:—

1. ' horse,' ' cow,' ' dog,' etc. Associated because the objects concerned are all animals.

2. ' phosphorus,' ' arsenic,' ' antimony,' etc. Associated because the elements concerned all belong to the fifth group of the periodic table.

3. ' red,' ' blue,' ' green,' etc. Associated because the qualities concerned are all colours.

If we analyse the sound produced by an individual in speaking we find that (whether we regard it from the physiological or the physical point of view), it may be sub-divided into a number of comparatively simple elements. Moreover these elements are not all different; the sound is composed of a small number of elements recurring in the same or different combinations. These elements we call the *speech-sounds* (more shortly the *sounds*) of the individual. Thus in English[7] we find the sounds [p], [t], [k], etc. Moreover the sounds can be arranged in groups, each group consisting of one sound together with other very similar sounds which take its place in particular sound-combinations. We may call any speech-sound which belongs to such a group, a *phoneme*. Thus the English words *keep, cool,* have different initial sounds but the same initial phoneme.[8]

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[6] Noreen, *Vårt Språk*, V, 63 *ff*, makes the distinction between these classes very clear.

[7] In the first section the term English is to be understood as the language of a typical speaker of Modern English.

[8] See Jones, *Travaux du cercle linguistique de Prague*, 4, 74.

Also a speech-sound, or a combination of speech-sounds, can be modified with regard to certain qualities (such as ' intensity,' ' duration,' ' intonation,' ' timbre,' etc.); such modifications we may refer to collectively as *sound-modifications*.

On the external side one word is, in general, distinguished from another by a difference in sound; and this can be either a difference between phonemes (ranging from a very simple difference, as in *got : cot*, to a highly complex one, as in *anticipate : hyperbola*), or between sound-modifications, as in *incréase : íncrease*, or a combination of the two.

Consider the words *strong horse*. Both *strong* and *horse* represent an idea; *strong horse* represents the idea formed by combining the ideas ' strong ' and ' horse.' Such an idea we call a *complex idea*. Complex ideas tend to be arranged in categories just as simple ones do; thus the complex ideas ' red flag,' ' blue flag,' ' green flag,' etc. might form a category since the objects concerned are all flags and the quality concerned is always colour.

Consider the set of similar complex ideas ' two houses,' ' three houses,' ' four houses,' etc. . . . . . . ' many houses,' ' houses ' and their expressions in Hungarian[8a]: *két ház, három ház, négy ház*, etc., ... *sok ház, házak*. We notice that, with one exception, similarity in expression corresponds to similarity in meaning. If we take a large number of different words we shall find that the case of the ' plural ' is always exceptional in Hungarian. Under these circumstances we call the exceptional complex ideas *derived ideas*, their expressions *derived words*, and the association of the idea which has apparently caused the exception, a type of *derivation*. As further examples of types of derivation the tenses and the aspects may be mentioned.

On the external side a word is in general distinguished from its various derived words by a difference in sound (as in *dog*,

[8a] In English there is a redundant element in the expressions of complex ideas such as ' three houses ' which is not present in Hungarian, and it is for this reason more convenient to take examples from the latter language.

plural *dogs*). We 'call the difference in sound between the expressions of a word and a derived word of a particular type the expression of the particular type of derivation for the idea in question. Thus the addition of the sound [z] at the end of the word is the expression of the plural type of derivation for the idea ' dog ' in English.

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We have defined a complex idea (such as ' David's horse ') as an idea formed by combining two simple ideas (in this case ' David' and ' horse'). A complex idea can therefore appropriately be represented by the notation (A—B) where A and B are simple ideas. But A or B or both can be replaced either by a complex idea (including a derived idea), or by a complete thought. All such combinations we call *complexes*; thus ' David's horse ' (idea—idea), ' David's lame horse ' (idea—complex idea), ' David's horses ' (idea—derived idea), ' David's horse is terribly lame ' (complex idea—complex idea), ' Queer that David's horse is so lame ' (idea—complete thought), ' David's horse is lame but Eric's is not ' (complete thought—complete thought) are examples of complexes. All complexes may appropriately be represented by the notation (X—Y). In the complex (X—Y) we define the *relation* of X to Y as the way in which X is combined with Y; similarly the relation of Y to X is the way in which Y is combined with X. Thus in the complex idea ' David's horse ' the idea ' David ' stands in a certain relation to the idea ' horse ' because David is the owner of the horse, and the idea ' horse ' stands in a certain relation to the idea ' David ' because the horse is owned by David. As examples of different types of relation we may mention, in the first place, all such relations as are usually expressed in the Indo-European languages by means of cases, prepositions, and conjunctions (both coordinating and subordinating)[9] e.g. the relations between the elements of thought represented by the words underlined in the following sentences; *the man hit*

[9] For a detailed discussion see Noreen, *Vårt Språk*, V, 137 *ff.*

the dog ; a walk by the river ; David and his horse ; I came after he went. Further the relations in: *the man hit the dog; David is kind; the dog Sophie.*

Suppose that X and Y, the two parts of the complex (X—Y), are represented separately by the sounds x and y. When X and Y are combined in a particular relation to form the complex (X—Y) several different expressions are possible:—

I. x becomes x', and y becomes y'; x' precedes y'. As a special case we have that in which x and y remain unchanged.

II. x and y remain unchanged but y precedes x.

III. A combination of I and II.

Thus there is in English an expression of the complex 'David's horse' of Type I, since *David* has changed to *David's*, *horse* has remained unchanged, while the sound representing 'David' precedes that representing 'horse.' In Russian (*loshad' Davida*) it is of Type III, since *David* has changed to *Davida, loshad'* has remained unchanged, while the sound representing 'horse' precedes that representing 'David.' Suppose that in the complex (X—Y) we successively replace the second element Y by a number of different elements Y_1, Y_2. . . . . . .Y_n, keeping X intact. Then we frequently find that for large groups of Y-elements the relation of x' to x, and of y' to y remains constant, and so also does the relative order of these elements of sound. We call the constant relation and constant relative order of these elements of sound the expression of the type of relation in question for the element X. Thus in the complex 'David's horse' let us replace 'horse' by 'dog,' 'cat,' 'house,' etc. successively, obtaining the English expressions *David's dog, David's cat, David's house*, etc.; thus we conclude that in English an expression of the 'ownership' type of relation for the idea 'David' consists in placing the sound representing it first and adding the sound [z] to it. In Russian it consists in placing the sound representing 'David' last and adding the sound [a] to it. Similarly by considering complexes such as 'they say that David's horse is lame' we see that an expression of the 'objective' type of relation for the

thought ' David's horse is lame ' consists in placing the sound
representing it last and prefixing the sounds *that* to it.

On the external side a complex in which the two elements
stand in a particular relation is, in general, distinguished from
other complexes composed of the same two elements standing
in other relations either by a difference between the sounds
representing the elements, or by a difference in the relative
order of these sounds, or by a combination of the two.   Thus
in English it is the addition of a sound that distinguishes the
' ownership ' type of relation from others, whereas in Welsh
(*ceffyl Dafydd*, etc.) it is the relative order.

It frequently happens that in the expression of the complex
(X—Y) the whole of the difference in sound is not taken up
with expressing HOW the two elements are related, but part of it
apparently merely indicates that there IS a relation.   Thus
from a consideration of Russian sentences such as *David
chelovek, Ol'ga chelovek* (' David, Olga is a human being '),
etc., we see that the expression of the ' copulative ' type of
relation in Russian consists in mere juxtaposition.   The
difference in the second words of the sentences *David khorosh,
Ol'ga khorosha* (' David, Olga is honest ') cannot therefore be
considered as an expression of the copulative type of relation
but apparently it merely marks the fact that there IS a relation.
This phenomenon we call *congruence*.

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Consider the thoughts ' the horse is strong,' ' the horse may
be strong,' ' is the horse strong ? ' ' how strong the horse is ! '
These thoughts are composed of exactly the same ideas related
in exactly the same way and yet they are fundamentally
different.   Such a difference we call a difference in *mood*.[10]

On the external side a thought in one mood is, in general,
distinguished from the same thought in other moods either by a
difference in sound (as in *the horse is strong*: *the horse may be
strong*: *the horse is strong* ?) or by a difference in the relative

———

[10] Sometimes two or more moods are combined, as in ' Can the horse be strong ? '

order of certain sounds (as in *the horse is strong*: *is the horse strong* ?) or by a combination of the two (as in Russian *vy govorite po russkij* ' you speak Russian ': *govorite-li vy po russkij* ? ' do you speak Russian ? ')

Consider the Latin sentences *Romulus Romam condidit, Romam condidit Romulus, Condidit Romulus Romam.* These sentences represent the same thought in the same mood and yet they are fundamentally different. Such a difference we call a difference in the *emphatic state.* It is apparently due to the fact that one part of the thought is regarded as more prominent than others.

On the external side a thought in the unemphatic state (i.e. a thought, such as that expressed by *Romulus Romam condidit,* in which no one part is particularly prominent) is, in general, distinguished from the same thought in other emphatic states either by a difference in sound (compare the difference in intonation in the English translations of the above Latin sentences), or by a difference in the relative order of certain sounds (as in the Latin examples), or by a combination of the two (as in *you couldn't call him old*: *old you couldn't call him*).

Summarising the conclusions reached we may say that the speech of an individual is an external expression, effected by means of differences in sound and in the relative order of certain sounds, of certain *internal features.* These internal features are of five kinds 1) ideas 2) types of derivation 3) types of relation 4) moods 5) emphatic states. Finally there are phenomena of a character apparently ' redundant,' such as congruence.

SYNCHRONIC ASPECT.

So far we have been considering the language of one individual only. If we consider a number of individuals, living at approximately the same time, we find that the expressions of the

internal features àre never exactly the same for two different individuals, i.e. every individual has a different language Individuals can, however, be arranged in groups according to their languages; those with sufficiently similar[11] individual languages are said to belong to the same linguistic community, or to make use of the same language.[12] It is often convenient to consider one particular individual as typical of a linguistic community.[13]

DIACHRONIC ASPECT.

By social intercourse a language is passed on from one individual to another; in this way a language can be said to be both continuous and discontinuous in time; continuous despite individual births and deaths, discontinous because of them. We are thus justified in speaking of a language at different periods of its history. The central fact of diachronic philology is this: the languages of two typical individuals at two different periods in the history of a language are different; i.e. a language changes. The changes which take place may be classified in the following manner:—

A. Changes due to the influence of one language upon another.

B. Other changes, namely:—

    1. Changes due to association.

    2. Changes not due to this cause.

It is more convenient to consider these changes in the opposite order to that given above.

TYPE B.2.

Of changes of this type four different classes may be distinguished:—

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[11] The arbitrary element in this definition corresponds well with the conditions actually observed. For example, as we proceed from Germany to Holland, how can we decide where German dialect ceases and Dutch dialect begins ?

[12] Here the word *language* must not be understood as *individual language.*

[13] *Cf.* all the examples in the first section of this paper.

a.

An internal feature dies out or a new one appears; e.g. the idea expressed by O.E. *gold-wine* does not occur in Mn. E.; the idea ' aeroplane ' is not found in O.E.

b.

' Sound-changes '; i.e. internal features which at one period had one expression at another period have an expression ' descended ' from it; e.g. the idea ' stone ' was expressed by the word *stān* in O.E.; that Mn. E. expression of the plural type of derivation, which consists in the addition of one of the sounds [z], [s], [iz] at the end of the word is descended from an O.E. form in *-as*; in that Mn. E. expression of the types of relation usually considered under the heading of the ' genitive,' which consists in the addition of one of these same sounds at the end of the word coupled with a constant relative order, the sound added is derived from an O.E. form in *-es*; the sound *may*, used in expressing certain moods in Mn. E., is derived from O.E. *mæg*. This type of change is so well-known that it will be sufficient to refer to standard works on the subject such as P. Passy, *Les changements phonétiques*; E. Schopf, *Die konsonantischen Fernwirkungen*.

c.

Internal features which at one period had one expression, at another period have an expression not descended from it; e.g. the expression of the idea ' dog ' was *hund* in O.E.; O.E. *ic mæg gān* corresponds in meaning to Mn. E. *I can go.*

d.

Expressions (or their descendants) which at one period corresponded to one internal feature, correspond at another period to another internal feature of the same type; e.g. O.E. *hund* meant ' dog ' whereas its descendant Mn. E. *hound* has a different meaning; the moods expressed by O.E. *ic mæg gān* and its descendant Mn. E. *I may go* are not the same.

Type B.1.

Changes of this type (conveniently called *analogical* changes) consist in the assimilation of the expressions of ideas, or of the expressions of types of derivation or of types of relation for ideas, which are placed, for any reason, in the same category; e.g. O.E. (Lindisfarne Gospels) *seofa* ' 7 ' is due to the association of ' 7 ' (**seofo*) and ' 8 ' (**æhta*) ; the dative plural Gothic *nahtam* is due to the association of ' day ' (dat. pl. *dagam*) and ' night '; the ' *s*-plural ' in Mn. E. is descended from an O.E. form in *-as* proper to a limited number of O.E. nouns only; it has been extended by reason of the association of all derived ideas of a particular type, the plural; similarly the extension of the ' *s*-genitive ' is due to the association of all ideas standing in a particular relation to other ideas.   Finally the association of ideas causes exceptions to sound-laws; thus the phonologically irregular vowel of Mn. E. *swam* is due to association with other preterites.

Type A.

One language (' M ') tends to influence another (' N ') when members of the two linguistic communities come in contact. Borrowing may take place in two ways:—

I.   Some of the expressions of internal features which are used in M may come to be used in N also, and may in some cases ultimately replace those native to N; e.g. the Norse expression of the idea ' they ' (Mn. E. *they*) has replaced the English one (O.E. *hie*); in Welsh the expression of ' genitival ' types of relation consists in mere juxtaposition and this expression has come to be used in the English dialects of certain parts of Wales (e.g. Breconshire) also; thus *Jones Tyn-y-Caeau* ' Jones of Tyn-y-Caeau.'

II.   A thought or complex idea in M is split up into several parts and the expression of each part in M is replaced by the expression of that part in N; i.e. a ' word for word translation ' is made, and this may ultimately replace the expression native

to N; e.g. Mn. E. *that goes without saying* from French *cela va sans dire.*[14]

In concluding this discussion of the effect of one language upon another mention should also be made of the phenomenon usually called ' Lautersatz.' It is so well known that it will be sufficient to refer to a valuable recent treatment of the subject by Polivanov in *Travaux du cercle linguistique de Prague,* vol. 4.

PHILOLOGY.

We have shown that language is the expression of certain internal features of the human mind. As we proceed from individual to individual, from linguistic community to linguistic community, and from period to period we find that the expressions of these internal features vary much more than the internal features themselves. Consequently it is only by considering language as an external representation of something internal, rather than as an internal representation of something external, that we can ever hope to obtain a consistent and uniform view of it. We have moreover shown that language can be considered from three aspects: with respect to the individual,[15] the linguistic community at one period (' synchronically,') or the linguistic community at different periods (' diachronically '). A fourth aspect is possible: we can consider the internal features of language apart from their expression. This we may call the *universal* aspect of language. We define *philology* as the study of language. As in other sciences two attitudes of mind are possible: we can describe or we can explain. The first process is essential to the second but the converse of this statement is not true.

From the individual and synchronic aspects descriptive

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[14] These two types of borrowing may be combined as in M.E. *mor and min* from Norse *meiri ok minni.*

[15] If the internal picture differs profoundly from that of the normal adult (as it does for example, in the case of the aphasic, the imbecile and the young child), a special problem of great difficulty arises.

philology consists` in describing the internal features[16] of
languages and their expressions; from the diachronic aspect in
describing the changes that take place in languages; from the
universal aspect in enumerating the internal features of
language.

From the individual and synchronic aspects explanatory
philology would consist in explaining why the expressions of the
internal features of language are what they are. In general,[17]
however, this problem is insoluble and must for ever remain so.
From the diachronic aspect explanatory philology consists in
explaining why changes in languages take place. We have
already seen that certain changes, those due to association,
admit of comparatively simple explanations. Of the remaining
changes a very few (such as why the idea ' aeroplane ' is present
in Mn. E. but not in O.E.) are easily explained, but the majority
—sound-changes, changes in meaning, borrowings of certain
words, etc.—have not up to the present been explained. There
is however no reason to assume that the problem is insoluble;
it is to be hoped that ultimately a solution will be found.[18]

Finally let us turn to the universal aspect of explanatory
philology. In the preceding sketch many problems, which
must affect profoundly our view of the internal side of language
have been left undiscussed; e.g. what is a complete thought,
a mood, an emphatic state, how are ideas combined to form a
complex idea, how associated to form a category ? Also no

[16] Owing to the lack of an adequate system of classifying ideas in actual practice
it is extremely difficult to describe words from the internal point of view.
Consequently the system of arranging words in alphabetical order and giving their
meanings may with profit be retained. But in some special cases (such as that of the
pronouns) the method of classification by ideas is recommended.

[17] As notable exceptions we may mention (1) the imitative words, such as English
miaow and (2) languages such as Ewe in which the connection between sound and
meaning is not arbitrary (see Hjelmslev, *Principes de grammaire générale*, p. 183 *ff.*).

[18] In the meantime a methodological problem arises: if we find an unexplained
change in one language and an apparently similar change in another language, also
unexplained (for example the sound-change $[\theta] > [s]$ found in English and in the
Semitic languages, or the change in meaning ' pot ' > ' head ' attested by French *tête*
and German *Kopf*) should the two be compared or is such a comparison unprofitable ?
But until we know for certain that the explanations of the two changes are totally
different (in which case no good purpose would be served by such a comparison), it is
surely safer to continue to compare them.

mention has been made of the discrepancy between language and logic; to our minds the internal features which I have called ideas, types of relation, moods and emphatic states seem essentially logical, whereas the types of derivation seem essentially illogical. It has sometimes been suggested that such problems do not concern the philologist but only the psychologist or the philosopher. But thought and language are so closely fused together[19] that we can, in general, only study thought through the medium of language. Hence to pretend that these fundamental problems of human intelligence are not as much a part of philology as of any other subject is shirking the issue. But it is unfortunate that this aspect of explanatory philology is almost as unsatisfactory as the individual and synchronic aspects; no solution of the problems is available and there seems to be small hope of reaching one.

ALAN S. C. ROSS.

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[19] The chief service that Head has rendered to philology is that he has been able, by studying aphasia, to establish the closeness of this fusion.

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A SYSTEM OF TRANSLITERATION FOR OLD ENGLISH RUNIC INSCRIPTIONS.

The study of the Old English runic character has an interest not generally recognised even by specialists. In the first place, it is descended from the native character of the Germanic peoples, East, North and West; in the second, its special development in this country throws useful light on the pre-history of Old English; and, in the third, a cursory glance at " Cædmon's Hymn " or " Bede's Death-Song " will show how vastly superior as an instrument for recording the sounds of Old English it is to the latin alphabet, which had eventually to borrow from it for use in England the characters ' þ ' and ' w.' Inscriptions such as those on the Ruthwell Cross and the Franks Casket are among the most valuable monuments of archaic Old English, and these, together with a selection of less well-known examples, will be given below in the notation I suggest. For some years past I have been using it in pamphlets privately printed for class purposes, and I have now been asked to expound the system for the benefit of a friend who wishes to adopt it in a forthcoming paper.

Of the twenty-four characters of the original *fuþark* fifteen (1, 2, 3, 5, 8, 9, 10, 11, 14, 16, 17, 19, 20, 21 and 22) have come down with little or no change in form or value. Three (12, 13 and 15) are otiose, of which 15 is a mere fossil. Five (6, 7, 18, 23 and 24) following the phonological development of their names, have taken on different values, while the character which originally occupied the fourth place has lost both its name and its value (originally *a*) and has been transferred to the twenty-seventh place. Its name (**ansuz*) however retains the fourth place, and having developed to *ōs* in Old English is associated with ' o,' the first of the seven new characters added to the Old English *fuþorc*; 23, which originally carried

the value *o*, has come to be used for ' œ ' in consequence of the
i-mutation of the initial of its name, which has developed to
œðil. Of the remaining six characters 25 is a combination
of original 4 and 11: Germanic *ai* became *ā* in Old English and
a new character was needed for ' a,' since original *a* had become
' æ.' 27 is a combination of 2 and 11, used to represent the
i-mutation of *u*. 28 represents the Old English development
of Germanic *au*. 29 is a specifically Northumbrian character
invented to distinguish the back from the front *c*, while 30
represents a further phonetic refinement, being used, as in the
Ruthwell Cross ' kyninc ' and ' unket ', for the back stop before
a front vowel. 31, also Northumbrian, was invented to dis-
tinguish the back from the front *g*.

THE 'FUÞORC' USED IN OLD ENGLISH INSCRIPTIONS.

1	2	3	4	5	6	7	8:		9	10	11	12	13	14	15	16:
ᚠ	ᚢ	ᚦ	ᚩ	ᚱ	ᚳ	ᚷ	ᚹ		ᚻ	ᚾ	ᛁ	ᛄ	ᛋ	ᛏ	ᛇ	ᛂ
f	u	þ	o	r	c	g	w:		h	n	i	j	з	p	(x)	s:

17	18	19	20	21	22	23	24:	25	26	27	28	29	30	31.
ᛏ	ᛒ	ᛖ	ᛗ	ᛚ	ᛝ	ᛟ	ᛞ	ᚨ	ᚪ	ᛡ	ᛠ	ᛣ	ᛤ	ᛥ
t	b	e	m	l	ŋ	œ	d:	a	æ	y	êa	k	k̄	ḡ.

6 and 7 are often used for the back as well as for the front
varieties of the consonants; it is unsatisfactory therefore to
represent them otherwise than by ' c ' and ' g.'

12 carried in the *fuþark* the value *j*, which I retain in my
conventional notation, though in Dover ' jзslhêard ' and in
Thornhill III ' jilsuiþ ' it is used for *g* followed by a front vowel.

13, which may originally have carried the value *hw* (repre-
sented by a single character in the Gothic alphabet), is used
for *h* in Ruthwell ' almeзttig ' and Urswick ' toroзtredæ,'
for *i* in Dover ' jзslhêard,' and for *g* (probably representing
the second element of the diphthong *ei*) in Thornhill III
' êateзnne.' The most satisfactory compromise is ' з ': $^i/_h$
is clumsy and $^e/_o$, used by Vietor, definitely inaccurate.

15, which originally carried the value -z or -R, is a fossil in Old English. In runic *alphabets*, it is sometimes used for *x* for which a separate character was not provided in the *fuþorc*.

22 is transliterated ' ŋ ' (a character borrowed from the phonetic alphabet, where it is used for the guttural nasal), since it is most satisfactory to represent a single character by a single letter wherever possible.

28 is transliterated in the customary fashion, though the first element of the diphthong was pretty certainly *æ* rather than *e* and the quality of the second element varied in different parts of Northumbria. The circumflex is added to indicate that the diphthong, whatever it may have been, is represented by a single character.

29 always represents a back consonant and is most satisfactorily transliterated ' k '.

30 is of rare occurrence and may be transliterated ' k̄ '.

31 may be transliterated ' ḡ ', a method of indicating Orrm's ' flat-topped *g* ' I suggested in *The Modern Language Review*, xxiii, 228.

' Bind-runes ' are indicated as in Thornhill II " gebid/daþ'.'

APPENDIX.

THE RUTHWELL CROSS.

North-East.

39.[1]   . . geredæ hinæ ḡod alme3ttig

40. þa he walde on ḡalḡu gistiḡa

41. [*m*]o*d*ig f[. . . . . . .] men (*omission*)

42. (*omission*) [*b*]uḡ[*a*] (*c.* 30 *characters lost*).

South-East.

44.   . . . . ic riicnæ k̄yniŋc

45. hêafunæs h*l*afard *h*ælda ic ni dorstæ

[1] The figures refer to the corresponding verses of " The Dream of the Rood."

46-47. (*omission*)

48. *b*ismæræ*du* uŋ*k̄*et men ba ætgad[*ræ*] ic [*wæs*] *mi*þ
          blod*æ* [*b*]istemi[*d*]

49. bi (*c.* 40 *characters lost*).

South-West.

56.   krist wæs on rodi

57. hweþræ þer fus*æ* fêarran kwomu

58. æþþilæ til anum ic þæt al bi*h*[*êald*]

59. s*a*r[*æ*] ic w*æ*s mi[*þ*] so*r̄*gum gidrœ[*fi*]d h[*n*]a*ḡ* (*c.* 18
          characters lost).

North-West.

62.   *mi*þ stre*l*um giwundæd[2]

63. alegdun hiæ *h*inæ limwœrignæ gistoddu*n* him . . . . .
          lic*æs* [*h*ê*a*]f[*du*]m

64. [*bih*]êa[*l*]du[*n*] *hi*[*æ*] þe[*r*] (*c.* 20 *characters lost*).

THE FRANKS CASKET.

Top:—ægili

Front:—hronæs ban | fisc flodu | ahof on ferg | enberig |
          (*r. to l.*) warþ gasric grorn þær he on greut giswom |
          (*l. to r.*) mægi

Left:—oþlæ unneg | romwalus and reumwalus twœgen |
          gibroþær | afœddæ hiæ wylif in romæcæstri

Back:—her fegtaþ | titus end giuþeasu | (*roman*) hic fugiant
          hierusalim | (*runic*) afitatores | dom | gisl

Right:—h1r h2s s3t4þ 2n h4rmb1rg4 5gl? | dr3g3þ sw4 |
          h3r3 1rt51 g3sgr5f s4rd6n s2rg4 5 | nd s1f/7 t2rn4 |
          risci bita | wudu

(*Of the arbitrary runes,* 1=e, 2=o, 3=i, 4=æ, 5=a, 6=œ, 7=u).

THE LANCASTER CROSS.

gibidæþfo | ræcunibal | þcuþbere*h* . . . .

THORNHILL (WEST RIDING).

I.   +e*þ*elbe | *rht* : settæfte | reþelwini : ? ?

II. +jilsuiþ : arærde : æft | berhtsuiþe . becun | *on*bergi
     gebid/daþ | þær : saule

[2] Mr. Alan S. C. Ross and Mr. G. Turville Petre read ' giwundad.'

III.   +êadred | 'setæfte | êate3nne

KIRKHEATON (WEST RIDING).

eoh : woro | htæ

URSWICK (NORTH LANCASHIRE).

+tunwinisetæ | æftertoro3 | tredæbeku | næfterhisb | æurnæge-
bidæsþe | rs au | læ | lylþi | swo . . . .

OVERCHURCH (CHESHIRE).

folcæ³arærdonbec[. . | . .]biddaþforeæþelmun[. .]

THE THAMES SCRAMASAX.

ᚠᚢᚦᚩᚱᚳᚷᚹ�húᚾᛁᛄᛢᛈ(ᛉ)ᛋᛏᛒᛖᛝᛞᛚᛗᛟᚪᚫᚣᛠ ᛒᛠᚷᚾᚩᚦ

f u þ o r c g w h n i j 3 p (x) s t b e ŋ d l m œ a æ y êa bêagnoþ

SANDWICH (KENT).

ræhæbul

DOVER (KENT).

+j3slhêard

The readings given above are based on personal examination
of the monuments. Characters seriously damaged are printed
in *italic*, lost characters which can reasonably be inferred in
[*italic*].

BRUCE DICKINS.

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³ ' æ ' is perhaps a blundered or damaged character abandoned by the carver.

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THE 'EPA' COINS.

The earliest coins that can be ascribed with certainty to an English king are of the *sceatt*-type and bear his superscription in the runic character.[1] It is generally agreed that the 'æþil(i)ræd' coins are to be ascribed to Aethelred of Mercia (675-704), but the ascription of the 'pada' coins is disputed. Most numismatists would give them to Peada, brother of Aethelred, but Professor H. M. Chadwick (*Studies in Anglo-Saxon Institutions*, p. 3) suggests that they should rather be ascribed to Penda. The probability of Professor Chadwick's view has been definitely heightened by Dom Patrick Nolan's derivation of OE. *pending*, in use as early as the Laws (688-c. 694) of Ini, from *Penda*; Dom Patrick (*A Monetary History of Ancient Ireland*, I, 58) compares *oiffing*, 'penny,' presumably an OE. loan-word in Irish and a similar formation from *Offa*.

I submit that the 'epa' coins carry the history a stage further back than Penda even. Those specimens of which I have been able to trace the provenance were found either in the neighbourhood of Cambridge (cf. Sir John Evans, *Numismatic Chronicle*, 3rd Series, XIV, pp. 18-28 and pl. ii, and an unpublished specimen formerly in the collection of the late Sir William Ridgeway) or in the Netherlands (cf. J. Dirks, *Révue belge de numismatique*, 1870, pl. E). Sir John Evans suggested that they belong to East Anglia rather than to Mercia, and I think it is possible to identify the king for whom they were struck. The use of shortened (hypocoristic) forms of OE. names is well recognised: *Saberht* of Essex was also known as *Saba* (Bede, *E.H.* II, 5), *Heaburg* or *Eadburg* as *Bugge* (*M.G.H. Epp.* III, 261), and an O.H.G. *Erpo* is cited in the second edition of Förstemann's *Altdeutsches Namenbuch*, I, 486. In runic writing double consonants are frequently written single, and

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[1] A general reference may be given to the British Museum Catalogue of Anglo-Saxon Coins.

Eppa (with assimilation of *rþ* to *þþ*) is precisely the hypocoristic form we should expect from *Eorpwald*.   Eorpwald was king of East Anglia from 617 to 628, in succession to his father Raedwald who comes fourth in the list of Bretwaldas.

A similar hypocoristic form is to be found on the ‘ beonna ’ coin[2], which is usually given to Beorna, also of East Anglia, recorded by Florence of Worcester under 758.   Last year, however, Sir Charles Oman (*The Coinage of England*, p. 16) ascribed it to Beornward of Mercia (757) since “ the reverse of the coin has a decidedly Mercian aspect, and we know of no early East Anglian coins which might induce us to allot it to the rather hypothetical Beorna from the point of view of type resemblance.”   If the ‘ epa ’ coins, which correspond to certain of the ‘ pada ’ and ‘ æþil(i)ræd ’ types, be East Anglian, Sir Charles’ argument loses some of its force; but in either case ‘ beonna ’ is a hypocoristic form of a *Beorn-* name and may be used to support the identification of ‘ epa ’ and *Eorpwald*.

<div align="right">BRUCE DICKINS.</div>

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[2] The characters are runic with the exception of a roman “ o.”

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A NEW COLLATION OF THE VESPASIAN PSALTER AND HYMNS.

The following results are based upon a double collation of the Cottonian MS. Vespasian A. i.; first from photostats (now deposited in the Leeds University Library) and secondly from the MS. itself. I should like to take this opportunity of expressing my gratitude to the Staff of the British Museum for permission to have the photostats taken and for the facilities extended to me in London.

References are to the edition of the *Vespasian Psalter and Hymns* in H. Sweet, *The Oldest English Texts* (*Early English Text Society*, 1885). The Psalms are quoted by number and verse; the Hymns by number and line prefixed by the abbreviation H. Two lists of corrections are given; in the first the more important ones and in the second the less important ones. A number of minute alterations and insignificant erasures have been omitted.

9, 26. besmiten; *read* bismiten (*f.* 17. *v.* 21). 20, 4. swetnisse; *read* swoetnisse (*f.* 25. *r.* 18). 20, 9. gimoeted; *read* gemoeted (*f.* 26. *v.* 7). 21, 5. gehyhton[1]; *read* gehyhtan (*f.* 26. *r.* 3). 23, 9. eoweres; *read* eowres (*f.* 28. *r.* 9). 28, 3. dryhten; *read* dreyhten (*f.* 33. *v.* 1). 45, 9. sete; *read* sette (*f.* 48. *r.* 12); *first* t *partially concealed by a blot.* 70, i. in[1]; *insert* god *before this word* (*f.* 67. *v.* 18). 73, 12. weorulde; *probably* weorolde (*f.* 71. *r.* 14). 83, 4. gesetteð; *read* gisetteð (*f.* 82. *v.* 6). 107, 4. on; *read* in (f. 107. *v.* 9). 118, 78. gesende; *probably* geseende (*f.* 119. *r.* 16). 118, 133. unrehtwisniss; *read* unrehtwisnis (*f.* 122. *r.* 4). 135, 17. weoruld; *read* weruld (*f.* 131. *v.* 22) ; e *altered from* o. 135, 23. weorulde; *read* weoruld (*f.* 131. *r.* 9). 140, 9. espicum; *read* eswicum (*f.* 135. *v.* 12). 141, 3. min; *read* minne (*f.* 135. *v.* 17). 143, 11. of[2]; *insert* 7 *before this word* (*f.* 137. *v.* 4). H 1, 3. wyrctun; *read* wysctun* (*f.* 141. *r.* 5). H 6, 29. bið; *read* bioð (*f.* 146. r. 22). H 7, 74. ne; *read* nu (*f.* 150. *v.* 7).

* *Mr. Alan Ross suggests that the glossator misread* aptauerunt *as* optauerunt.

4, 3. heortan; *the* o *is now invisible* (*f.* 13. *v.* 17). 9, 23. ðencað; *read* dencað (*f.* 17. *v.* 15). 16, 3. gemoeted; *read* gemoeteð (*f.* 21. *v.* 10). 17, 3. dryht*en*; *read* dryhten (f. 22. *v.* 2). 17, 23. rehtwisnisse; *read* rehtwissnisse (*f.* 23. *v.* 12). 18, 12. ðere; *read* dere (*f.* 25. *v.* 9). 35, 4. unrehtwisse; *read* urrehtwisse (*f.* 39. *v.* 2). 36, 35. . . . .san; *read* . . . .asan (*f.* 41. *v* 1). 37, 16. geheres; *insert* ð *before this word* (*f.* 42. *v.* 1). 50, 6. wordum; *read* worðum (f. 52. *v.* 10). 50, 19. forhogað; *read* forhogad (*f.* 52. *r.* 17). 61, 2. minre; *read* mirne (*f.* 59. *v.* 13). 63, 5. scoteden; *the* d *is altered from* n (*f.* 60. *r.* 7). 67, 4. godes; *read* goðes (*f.* 63. *v.* 4). 67, 35. sellad; *read* sellað (*f.* 64. *r.* 9). 72, 28. doehter; *read* ðoehter (*f.* 71. *v.* 8). 77, 54. eorðan; *read* eordan (*f.* 77. *v.* 17). 78, 9. ðines; *read* dines (*f.* 78. *r.* 12). 78, 12. edwit; *read* eðwit (*f.* 78. *r.* 22). 79, 13. ðæt; *read* dæt (*f.* 79. *r.* 7). 80, 17. foedeð; *read* foeðeð (*f.* 80. *r.* 12). 83, 4. ðin: *read* din (*f.* 82. *v.* 7). 87, 6. aworpne; *read* awoppne (*f.* 84. *r.* 10). 90, 4. gehyhtes; *this word is in a different hand* (*f.* 88. *r.* 21). 95, 10. domeð; *read* ðomeð (*f.* 92. *r.* 14). 101. 16. dryhten; *read* ðryhten (*f.* 96. *r.* 15), 105, 7. Ægypþum; *read* Ægyppum (*f.* 102. *r.* 16), 106, 11. gesprec; *read* geprec (*f.* 105. *r.* 1). 107, 7. swiðran; *read* swidran (*f.* 107. *v.* 17). 108, 20. ðe; *read* de (*f.* 108. *r.* 17). 110, 7. ðæt; *read* dæt (*f.* 111. *v.* 12). 111, 2. bledsad; *read* bledsað (*f.* 111. *r.* 4). 117, 10. dryht*nes*; *read* dryht*nes* (*f.* 115. *v.* 6). 117, 22. ðes; *read* des (*f.* 115. *r.* 7). 117, 29. ðætte[2]; *read* ðaette (*f.* 116. *v.* 2). 118, 134. ales; *part of some other letter visible after* s (*f.* 122. *r.* 5). 118, 160. soðfestnis; *read* soðfesnis (*f.* 123. *r.* 15). 122, 2. swe swe[2]; *read* swe . . e (*f.* 125. *r.* 15). 140, 1. de; *read* ðe (*f.* 134. *r.* 12). 140, 1. ðe; *read* de (*f.* 134. *r.* 14). H 3, 18. ðæt; *read* ðet (*f.* 143. *r.* 2). H 5, 8. swe[1]; *read* wwe (*f.* 144. *r.* 15). H 6. 39. dryht*en*; *read* dryht*en* (*f.* 147. *v.* 18). H 7, 53. nybðe; *read* nybde (*f.* 149. *v.* 16). H 7, 62. soðl; *read* soðli (*f.* 149. *r.* 9). H 8, 16. dryht*en*[1]; *read* dryht*en* (*f.* 151. *v.* 14). H 8, 16. dryht*en*[2]; *read* dryht*en* (*f.* 151. *v.* 15). H 9, 16. deaðes[1]; *Sweet's footnote should apply to* deaðes[2] (*f.* 152. *v.* 6). H 11, 11. drincen; *read* dricen (*f.* 153. *v.* 1.)

RUBY ROBERTS.

A NOTE ON THE AUTHORSHIP OF THE ' KATHERINE GROUP.'

Owing to the lack of external evidence it is impossible to give a name or an identity to the author of one or of all the texts comprising the " Katherine Group." Einenkel indeed, in the introduction to his edition of *St. Katherine* (E.E.T.S. 1884, pp. xix, *ff.*) claims to have proved that the " Katherine Group " is the work of three different authors; " St. Katherine " being written by one, " St. Marherete " and " St. Juliana " by another, and " Hali Meiðhad " by a third, the texts having been written in that order. But, as Hall observes, this proof rests largely on the untenable accumption that a Middle English author, whatever the length of his literary career, or the changes in his environment or the nature of his subject, by reason of his strong ' individuality ' did not vary in vocabulary, phrases, or terms of expression. Hence if certain words occur fairly frequently in one writing and seldom or not at all in another, if the percentage of the foreign element is not similar, if the synonyms for abstract notions are not the same, then the compositions must be the work of different authors.

Obviously proof of this kind really proves nothing, since it leaves too much dependent on the chance choice of a word by the author. Spenser uses words and phrases not otherwise found after Chaucer, but it does not follow that Chaucer is the real author of " The Shepherd's Calendar." In other words allowance must be made for the possible influence upon the author of any work read by him during the time which has elapsed between the composition of any two of his works. Nor can the use of different synonyms be held to prove anything, since the exact sense which any particular word conveyed to the author cannot be known to us. Thus the author may use a certain word in one place but, in what appears to be an exactly

corresponding place, he may use a different word—the difference between the two contexts being obvious enough to him, but not to us. Moreover, if we are to judge by differences in the proportion of foreign loan-words, then the Cotton and the Bodley MSS. of " Sawles Warde " must have been written by different authors since the proportion of Scandinavian loan-words is greater in the Cotton than in the Bodley manuscript. In other words the influence of the scribes on the use of individual words is left entirely out of account. The scribe was interested in the matter, not the manner, of the texts which he copied, consequently when he came upon a rare or archaic word he had no hesitation in substituting for it one which would be more easily understood by his readers. Examples without number will occur to anyone who has compared the two versions of " The Owl and the Nightingale " and of Laȝamon's " Brut." The various texts which comprise the " Katherine Group " may have been written by different authors, but it cannot be admitted that Einenkel has proved this, since the whole effect of his proof is to negative the possibility that the author has, at any time, been brought into contact with any new influence.

Hall, on the other hand, seems to regard all the texts of the " Katherine Group " as having been written by one author, and that the same author also wrote the " Ancrene Wisse." His proof consists in the unity " of style which pervades the whole group in orderly and natural development, the unity of subject, that is the praise of virginity and its superior virtue over other states of life, the occurrence of a considerable number of characteristic words, phrases, and constructions, found seldom or never outside this group " (*Early Middle English,* ii, 505). But these, however much they may suggest a unity of author-ship, merely prove that the author of any one of the works, knew and had read the other texts of the " Katherine Group," not necessarily that he wrote them. This is also the answer to the similarities between the " Ancrene Wisse " and " Sawles Warde " which are pointed out by Hall; the fact that the

main idea of the allegory in " Sawles Warde " is used
also in the " Ancrene Wisse " (*cf. Ancren Riwle*, pp. 172,
271), the parallelism between the two divisions of Hell (A.W.
f. 40; Sawles Warde, lines 82*ff*), and finally the passage in
" Sawles Warde," lines 268-278, in glorification of " þet feire
ferreden of uirgines in heouene " (*St. Katherine*, 2509) which is
an addition of the author striking the dominant note of all the
texts in the group.　But all these merely prove that the author
of one had read the others, and cannot prove that all the works
are by the same author.　It must also be remembered that in
the Middle Ages plagiarism, far from being a crime, was usually
treated as a virtue.　Moreover, since the " Katherine Group "
and the " Ancrene Wisse " seem to have been written originally
in the same dialect and at about the same time, then the words,
phrases, or constructions found seldom or never outside this
group would be peculiar to that dialect at that time, and so it is
not surprising that they should be used by two or more different
authors writing in that dialect at about the same time.

Nevertheless though each of the arguments in favour of a
single authorship may be answered, the cumulative effect of
the evidence is to make it appear probable that a single author
is responsible for the whole group, though there is not and
cannot be any definite proof on this point.　Any argument
against a single authorship on the point that some of the pieces
are better written and more interesting than others, however
much it may convince, can prove nothing.　Such an argument is,
in effect, merely a statement that the author of a well-written
and interesting work cannot write a dry and disjointed tale.
It is also now generally admitted that the argument against a
single author, based on the difference in spirit between the
" Ancrene Wisse " and " Hali Meiðhad " depends, as Prof.
Tolkien points out " on a forgetfulness of the very nature of an
anchoress' life and the spirit that approved it, and on a mis-
understanding of the teaching and spirit of the " Katherine
Group," an exaggeration of the ' humanity ' of the author of
the " Ancrene Wisse " the practical adviser, and the inhumanity

of the author of the " Katherine Group " the furnisher of edifying reading."[1]

So, though the community of authorship between the " Ancrene Wisse " and the " Katherine Group " seems probable enough, it must necessarily remain an assumption since there is no evidence which obliges us to believe in a common author. Nor are we able to give a name to the author of any of the texts of the group. Hall indeed (*E.M.E.* ii, 375), proposes St. Gilbert of Sempringham as the author, but since he died in about 1189—about fifteen years before the writing of any of these texts—this identification is naturally impossible. Nor is it at all probable, as he suggests, that this literature is best understood as a product of the Gilbertine movement. Hall's suggestion rises naturally from his localization of the group in the East Midland area. In matter connection between the two may appear probable enough, but it seems fairly certain that these texts were originally written in the far west of the country (see Prof. Tolkien, *op. cit.*) whilst the Gilbertine movement seems to have been almost entirely restricted to the Eastern Counties and Yorkshire. Consequently, on the whole, it is improbable that there is any connection between the two.

In the absence of any further evidence attempts to supply a name for the author of any or of all the texts of the " Katherine Group " are doomed to failure. When we consider the number of Middle English writers who must have died without leaving a shred of surviving evidence for their existence, it becomes obvious that the most ingenious guess can be little more than a possibility. In any case since the question of authorship is a purely sentimental one, its answer can be of little assistance in our interpretation of the texts, and in the absence of definite evidence any attempt to solve it must be merely a waste of time.

R. M. WILSON.

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[1] Essays and Studies of the English Association, vol. xiv, 116, n. 2.

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COLLATION OF THE TEXT OF THE ENGLISH LYRICS OF MS. HARLEY 2253.

The text given by K. Böddeker in his edition, *Altenglische Dichtungen des MS. Harl.* 2253 (Berlin, 1878), has been collated with rotographs of the MS. References are to poem and line in Böddeker's edition, with the exception that the lyrics are here numbered consecutively instead of being numbered in three groups as in Böddeker's edition; the order of the lyrics is the same.

The collation is divided into two parts, the first dealing with corrections of spelling, the second with the use of capitals. As the difference between majuscule and minuscule is in this MS. often merely one of size, it is not always possible to say with certainty which is intended; only those examples about which fair certainty is possible have been included below. In the second part the MS. reading only is given.

Some examples, e.g. those at 1. 2, 4. 25, 31. 63, where Böddeker gives an incorrect reading in a footnote and suggests the correct reading as an emendation, seem to show that he had not access to the MS. during the later stages of the preparation of his edition.

I.   1. 2 *B's note* me, *MS. and B's text* mi; 1. 19 *B.* Windesore, *MS.* wyndesore; 1. 28 *B.* ouer (*without notice of emendation*), *MS.* euer; 1. 30 *B.* and, *MS.* ant; 1. 50 *B.* asc, *MS.* ase; 2. 41 *B.* ich, *MS.* ych; 2. 42 *B.* fyhsh, *MS.* fyhshe (e *is represented here, as elsewhere when italicized in the collation, by a horizontal stroke through the preceding letter*); 3. 6 *B* monkunne, *MS.* monkune; 3. 20 *B.* shulle, *MS.* shule; 3. 30 *B.* lac, *MS.* lat; 4. 25 *B's note* þynkes, *MS. and B's text* pynkes; 4. 26 *B.* and, *MS.* ant; 4. 41 *B.'s text* pelteþ, *B.'s note* pelkeþ, *MS.* polkeþ; 4. 51 *B.* of boke, *MS.* a boke (*The* e *is represented by the hook described by B. at p.* 90); 5. 2 *B.* pe, *MS.* þe; 5. 6 *B.*

flemmyshe, *MS.* flemmysshe; 5.50 *B.* euervchon, *MS.* eueruchon; 5. 67 *B.* assoyne, *MS.* assoygne; 6. 13 *B.* wiþ, *MS.* wyþ; 6. 66 *B.* no, *MS.* ne; 6. 95 *B.* and, *MS.* ant; 6. 129 *B.* Norham, *MS.* Morham (*The* a *is written above the* m); 6. 132 *B.* smyhte, *MS.* smhyte; 6. 221 *B.* wiþ, *MS.* wyþ; 7. 51 *B.* wiþ, *MS.* wyþ; 8. 4 *B.* pat, *MS.* þat; 8. 14 *B.* and, *MS.* ant; 8. 32 *B.* pat, *MS.* þᵗ; 8. 38 *B.* engolond, *MS.* engelond; 8. 69 *B.* ful, *MS.* fol; 8. 74 *B.* kyng, *MS.* king; 9. 50 *B.* he, *MS.* heo; 10. 1 *B.* mersh, *MS.* mershe; 10. 6 *B.* þinge, *MS.* þynge; 10. 30 *B.* hendi, *MS.* hend; 12. 2 *B.* and, *MS.* ant; 12. 13 *B.* wif, *MS.* wyf; 12. 31 *B.* fleish, *MS.* fleishe; 12. 40 *B.* ovr, *MS.* or (?); 12. 42 *B.* he, *MS.* hem; 12. 70 *B.'s text* hendelek, *B.'s note* hendelet, *MS.* hendelec; 13. 17 *B.* lussum, *MS.* lussom; 13.20 *B.* leueþ, *MS.*(?) leneþ; 15. 2 *B.* goldly, *MS.* godly; 15. 48 *B.* and, *MS.* ant; 15.52 *B.* laueroc, *MS.* lauercok (*with final hook*); 16. 8 *B.* woo, *MS.* wo; 17. 34 *B.* on, *MS.* ou; 17. 44 *B.* light, *MS.* liht; 18. 40 *B.* &, *MS.* ant; 18. 53 *B.* selsecle, *MS.* solsecle; 19. 20 *B.* slou, *MS.* slon; 19. 21 *B.* lady, *MS.* ledy; 20. 4 *B.* to, *MS.* me; 21. 4 *B.* and, *MS.* ant; 21. 18 *B.* and, *MS.* ant; 21. 20 *B.* crockede, *MS.* crokede; 23. 19 *B.* hede, *MS.* hete; 23. 44 *B.* &, *MS.* ant; 23. 55 *B.* and, *MS.* &; 23. 68 *B.* &, *MS.* ant; 23. 72 *B.* umbe, *MS.* vmbe; 24. 40 *B.* thou, *MS.* þou; 24. 57 *B.* folc, *MS.* folk (*with final hook*); 25. 40 *B.'s note* to fynger, *MS. and B.'s text* no fynger; 25. 79 *B.* pat, *MS.* þat; 25. 83 *B.* by ous, *MS.* bi ous; 25. 90 *B.'s note* bore, *MS. and B's text have* bote *at* ll. 99 *and* 100, *the only occurrences of either word on the page*; 26. 28 *B.* and, *MS.* ant; 29. 7 *B.* mi, *MS.* my; 30. 103 *B.* fleishlich, *MS.* fleishliche; 30. 130 *B.* mihti, *MS.* myhti; 31. 4 *B.* blyþe, *MS.* bliþe; 31. 63 *B.'s note* sourh þich, *MS. and B.'s text* þourh þi; 32. 6 *B.* penke, *MS.* þenke; 34. 7 *B.* fleyshlust, *MS.* fleyshe lust; 34. 19 *B.'s note runs* " vs fehlt in der Hs.", *MS. and B.'s text* shild vs; 34. 27 *B.* a, *MS.* o; 34. 28 *B.* and, *MS.* ant; 34. 50 *B.* maiden, *MS.* mayden; 34. 54 *B.'s note* ioliste, *MS. and B.'s text* iolyfte; 35. 30, 36. 11, *and* 36. 46 *B.* fleysh, *MS.* fleyshe; 36. 33 *B.* þore, *MS.* þoro; 37. 1 *B.* Maiden, *MS.* Mayden; 37. 3 *B.* shame, *MS.* shome; 37. 15 *B.*

with, *MS.* wiþ; \37. 20 *B.* qe, *MS.* que; 38. 18 *B.* sylle, *MS.*
fylle; 38. 24 *B.* wylle, *MS.* wille; 39. 25 *B.* fleysh, *MS.* fleyshe;
39. 79 *B.'s note* few, *MS. and B.'s text* feir; 39. 92 *B.* fleish,
MS. fleishe; 39. 97 *B.* noht (*without notice of emendation*), *MS.*
noþt; 39. 148 *B.* champioun, *MS.* chaunpioun; 39. 153 *B.* was,
MS. wes; 39. 154 *B.'s note* het, *MS. and B.'s text* he; 40. 1 *B.*
Lutel, *MS.* Lvtel; 40. 5 *B.* hym, *MS.* him.

II.   1. 9 he; 1. 10 haueþ; 1. 31 loue; 1. 40 sire; 2. 27 ar;
2. 57 he; 3. 4 lest; 3. 16 leuedis; 3. 23 he; 3. 32 habbe; 4. 40
Hyrdmen; 4. 82 At; 5. 23 Sixti; 5. 29 y; 5. 69 we; 6. 13 loue;
6.51 scon; 6.62 Soht; 6.187 Seþþe; 6.228 wiþ; 7.29 sathanas;
7.45 Sene; 7. 73 Spedeþ; 8.85 Kyng; 9.15 Coynte; 9.41 He;
9.42 Rekene; 10.7 he; 10.24 leuedi; 10. 33 lest; 11.12 les;
11.39 heuene; 12.9 hit; 12. 60 Richard; 14. 13 Clopes; 17. 3
ant; 18. 23 hire; 18. 47 heo; 18. 63 To; 20. 19 Suete; 21.17
Þis; 21. 19 He; 21. 21 Hit; 21. 25 ʒef; 21. 33 Þis; 21. 35 Þah;
21. 39 Þah; 22. 2 hou; 22. 11 heo; 22. 21 loue; 22. 25 So;
23. 45 hom; 25. 86 dredful; 29. 3 A; 30. 27 whet; 30. 196
suete; 31. 16 Sone; 31. 22 Sone; 31. 38 whet; 31. 39 whet;
32. 48 Mon; 34. 17 ledy; 35. 23 leuedi; 35. 25 leuedy; 35. 31
leuedi; 37. 21 wyde; 39. 36 whil; 39. 96 He; 40. 16 He;
40. 20 His.

<div align="right">G. L. BROOK.</div>

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THE ETYMOLOGY OF 'SARACEN.'

Scholars have long been puzzled by the name *Saracen,* which has been given to a tribe of Arabs, or used as synonymous with *Arab,* since the end of the classical period in Greek *(Sarakēnoi),* and in Latin *(Saraceni)* whence it spread to all the European languages. The surprising thing is that although the word is in general use in Europe, it is unknown to the Arabs.

The etymology first suggested is from Arabic *sharki* ' eastern.' This suggestion was made by Relandus, and has often been repeated, as by Pocock (1715), Skeat *Etymological Dictionary,* Dozy and Engelmann *Glossaire des Mots Espagnols et Portugais dérivés de l'Arabe* 241–243, Devic *Dictionnaire étymologique des mots français d'origine orientale* 72, Lammens *Remarques sur les mots français dérivés de l'arabe* 57–58, Eguilaz *Glosario etimologico de las palabras españoles de origen oriental* 348, Meyer-Lübke *Romanisches etymologisches Wörterbuch* 7595, Glaser *Skizze* ii, 230, Lokotsch *Etymologisches Wörterbuch der europäischen Wörter orientalischen Ursprungs* 1856, and most of the modern European dictionaries, of which only the Oxford *New English Dictionary* definitely rejects this etymology. Against it can be pointed out that Arabic *sharki* or its plural form *sharkīn* would not phonetically give the Greek *Sarakēnoi;* also that the Arabs would not refer to themselves as eastern people; also that the name was in use before any Arabs had moved to the west; also that neither they nor the Hebrews (who might conceivably refer to the Arabs as ' the eastern people ') apply the name *sharkīn* to people living to the east.

A second etymology suggested is from Arabic *sahara* ' desert,' the form *saharīn* being put forward as meaning ' desert people ' ; but again this would not give phonetically the Greek *Sarakēnoi;* nor is the word so used in Arabic.

A third and more malicious guess is that the word is from Arabic *saraq* ' to steal,' the *saraqīn* being ' thieves.' It is

certain that the Arabs would not call themselves thieves, or
apply the word (even as a sobriquet) to one of their tribes; and
it cannot be shown that the Greeks knew sufficient Arabic to
call the Arabs by so abusive a name, even had they wished to.
Scaliger, Hottinger and Valesius supported this etymology.
Pocock rejected it, 'because they were public thieves, not
private,' in favour of the first suggestion examined above.

A fourth suggestion, made by Fuller, is that the word is from
Syriac *sarak* meaning empty and barren, since Arabia may be
so described.   The form *sarakīn* might then mean ' the people
of the wilderness.'   But Hottinger was quick to point out that
the Arabs would hardly give themselves, or take from the
Syrians, a Syriac name; and the suggestion has not been
repeated.

A fifth attempt was made by Winckler in *Altorient. Forsch-
ungen* ii Ser. i 74–76, who thought he had found the word
sharraku to mean ' desert-dwellers ' in Sargon's Annals, and
proposed this as an etymon.   He has not been followed by any
scholars of note.

Sprenger in *Die alte Geogr. Arabiens* 328 suggested Arabic
sharik ' partner ' as the root, a suggestion which is rejected
by Mordtmann and most recent writers on the subject.   It
would be necessary to derive our word from the plural form
shurraka—which is phonetically impossible.

A seventh guess, made by St. Jerome in his commentary on
Ezekiel and by Sozomenos (*Hist. Eccles*, vi Ch. 38), and still
seriously considered by the *New English Dictionary*, is that the
word is derived from Sarah, the wife of Abraham.   It is said
that they took this name (*Sarahīn !*) to hide the fact that being
Ishmaelites they were descended from her servant Hagar.
But against this it is pointed out that the Arabs never regarded
themselves as descendants of Sarah: on the contrary they are
proud of their descent from both Ishmael and Hagar.   This
suggestion was scouted as ridiculous by Scaliger, Fuller, Hot-
tinger, Pocock and Stubbe; but apparently has not yet been
laughed out of court.

The only etymology which is worthy of further consideration is that from the place-name Saraca or Saraka, the *Sarakīn* being the inhabitants of Saraka, or the tribe camping about that place or district. It must be admitted at the outset that there is in Arabic (as far as is known at present) no reference either to the Sarakīn or to Saraka. A further difficulty here is to identify the place, which has ceased to have that name, and the tribe, which has either disappeared or changed its name.

The best-informed article on the subject of Saraka is in Pauly-Wissowa *Real-Encyclopädie* (1920), by Moritz. The article by Mordtmann in the *Encyclopaedia of Islam* s.v. Saracen, which takes into account the work of Moritz, is also most valuable.

The first reference to a town in Arabia called Saraka is by Ptolemy (VI, 7, 41) in the second century after Christ. He names it between Maifa and Sapphara, thus placing it roughly north-east of Aden. This town has been identified by Glaser in *Skizze* 238 with the modern Zebīd. We must accept the authority of Ptolemy on the early geography of Arabia, since the study of geography by the Arabs did not begin until the reign of the Caliph Al Ma'mun (813-833); and then as the translation and study of the writings of Ptolemy. It is valuable to note that the Arabs accepted Ptolemy as the authority on the subject, as they would not have done had he been misinformed on the geography of Arabia. Unfortunately we possess no Arabic translation of Ptolemy made at that time; and in the adaptation made about 830 by Al Khwarizmi Saraka is not mentioned.

But this can hardly be the town we are looking for: to explain the Greek references to the *Sarakēnoi* (many of which are collated by Pape in his *Wörterbuch der griechischen Eigennamen*) we must look for the tribe in the north of Arabia, or in the Sinai Peninsula. And there indeed we find them. Stephanus Byzantinus says that Saraka was a province in Arabia, beyond the Nabateans, the inhabitants of which (he says in so many words) were the *Sarakēnoi*. This Saraka is identical

with *Sarakēnē* (Ptolemy V, 17, 3), a province in Arabia Petrea
' which lies west of the mountains of Judea towards Egypt.'
In a further reference to the Saracens Stephanus says that they
lived north of the Taiy, and quotes the Arabian historians
Ulpianus and Uranios as his authorities.   They lived, then, on
the Sinai Peninsula towards the Egyptian frontier, near the
Nabateans.   It is interesting to learn that Moritz in *Der
Sinaikult in heidnischer Zeit* in the *Abh. G. W. Gött.*, New Series,
XVI/ii, 9 seq. has identified them with the modern Bedouin
tribe of *Sawārke*.   This indentification is not yet generally
accepted.   Dr. E. Littmann writes ' I thought that the name
Saracen for all Arabs was a generalization of the name *Sawārika*;
this tribe, now called *Swārke*, lives on Sinai Peninsula.   But I
am now not quite sure of this.   There may have been another
tribe with the same or a similar name in Syria.'   Whether or
not the *Sarakēnoi* were the *Sawārke* does not affect our
argument; to the best of our knowledge there was a Bedouin
Arab tribe called *Sarakīn* on Sinai Peninsula during the first
three hundred years of the Christian era.

The Alexandrian Greeks would be more familiar, and indeed
were more familiar, with the name of this tribe than with the
name of any other tribe, camping as it did just over their
frontier.   From the references to the Saracens by the Alexand-
rian Greeks (one of which is in the first century), and from the
references in Latin, we gather that the small tribe of the
Saracens rose to importance during the third century, and led
other tribes in disturbances on the Roman frontier.   In the
early ecclesiastical histories the Arabs were referred to by the
biblical term Ishmaelites.   Later they were called Hagarenes
or Agarenes (i.e. after Hagar instead of after Ishmael).   Later,
by both Eusebius and St. Jerome in the fourth century, they
were called Saracens, that tribe being taken as typical.   From
the fourth century onwards all Arabs were called Saracens by
Greek and Latin writers.   For several particular references
see the *Encyclopaedia of Islam* s.v. Saracen.

It was an easy transition, after the foundation of Islam, to

apply the name to all Moslem subjects of the Caliph; and even to go on calling all Moslems Saracens after the fall of the Caliphate of Baghdad, the name being spread by the Byzantines to all Crusaders, and by them spread over the whole of Europe. Since the time of the Crusades, when the Christians applied the name to all their enemies in the East, as well as to the Arabs in Sicily and the Moors in Spain, it has survived chiefly in histories and romances, though we still talk of Saracenic as synonymous with Islamic art and architecture.

In pressing the claims of this etymology my first contention is that very often the name of a tribe is used ignorantly for the whole nation, as for example *Allemand* (i.e. the Allemanni) in French, *Sassenach* (i.e. Saxons) in Scotland. The *Persians* are so called from one tribe of Iranians. Thus later or less accurately informed Greeks called all Arabs Saracens, since the Saracens were the typical tribe, in much the same way as all Europeans in Egypt were called Franks (i.e. Frenchmen) from the time of the Crusades up to a hundred years ago (see Lane *Modern Egyptians* s.v. Franks). The Greeks themselves are so called after the *Graeci*, a single tribe. My second contention is that, whether or not the Saracens were the modern Swārke, they certainly were a tribe of Bedouin Arabs camping near the Egyptian frontier, known to the Alexandrian Greeks before the time of Ptolemy, camping in a district which at that time was called Saraka or Sarakēnē. My third contention is that the names of peoples are usually taken from proper nouns (usually from place-names) and not from common nouns or epithets. This is so in the Semitic as well as in the Indo-European languages. This is an additional reason for rejecting the first six suggestions quoted above, and for suspecting the seventh.

In conclusion, may I refer to Ibn Battúta (the XIVth century Moroccan traveller, trans. H. A. R. Gibb, pp. 157 and 163—London, 1929) who records that the Byzantine Emperor (Andronicus III) referred to him as " Saracen (meaning Muslim) " ? WALT: TAYLOR.

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KOLLI HRÓALDSSON (*LANDNÁMABÓK*)= DALA-KOLLR (*LAXDŒLA SAGA*)?

It is evident from the texts of " Landnámabók " that the Kolli Hróaldsson who settled in Barðastrandarsýsla and the Dala-Kollr of " Laxdœla Saga " have been confused. " Hauksbók " and " Melabók " state that Kolli Hróaldsson married Þorgerðr Þorsteinsdóttir, and that their son Hǫskuldr, apparently the Hǫskuldr of " Laxdœla Saga,"[1] married Hallfríðr the daughter of Bjǫrn from Bjarnarfjǫrðr:—

" Hofkolli Hroallz s(vn) nam Kollaf(iord) ok Kvigandiz fiord ok selldi ymsum monnum landnam sitt enn hann fór i Laxardal aa Hoskvllz stadi. hann var kalladr Dala-Kollr. hans s(vn) var Hoskulldr [er atti Hallfridi dottur Biarnar er nam Biarnarf(iord) fyri nordann Steingrims fiord. þeira s(vn) var Þorlakr f(adir) Bolla er atti Gudrunu. Osvifrs dottor." (" Hauksbók." cap. 98. p. 43).

" (Hofkolle) Hroalldsson nam Kollafiörd og Kvijandanes og Quijgandafiörd og sellde ýmissum monnum landnam sitt er hann for i Laxárdal a Höskulldstade er hann quongadest. hann var sijdan kalladur Dalakollur.   Son hans var Hoskolldur er a(tti) Hallfrijde d(ottur) Biarnar er nam Biarnarfiord firir nordan Steingrijmsfiörd.   þ(eirra) s(on) Þorleikur f(adir) Bolla er a(tti) Gudrunu Osuifursd(ottur)." (" Melabók " cap. 126. p. 73).

" Sturlubók," however, does not mention Kolli's marriage, nor that he had a son Hǫskuldr:— .

" Kolli Hroallz s(on) nam Kollafiord ok Kvigandanes og Kvigandafiord hann selldi ymsum monnum landnam sitt." (" Sturlubók," cap. 126. p. 167). Further, " Hauksbók " states that a certain Kollr, the son of Veðrar-Grímr, the son of Ási, married Þorgerðr Þorsteinsdóttir:—

[1] See below *Laxdœla Saga*, cap. V, p. 9.

" Kollr het màdr Vedrar-Grimss(vn) Asas(vnar) hersis. hann hafdi forrád med Audi ok var merst virdr af henni. Kollr atti Þorgerdi d(ottur) Þorsteins ʀauds." (" Hauksbók." cap. 83. p. 36).

This is supported by " Sturlubók " (cap. 96. p. 157) and " Melabók " (cap. 96. p. 61):—

" Kollr het madr Vedrar-Grimss(on) Alas(onar) ʜesis. hann hafdi forrad med Audi ok var virdr mest af heɴi. Kollr atti Þorgerdi dottur Þoʀsteins ʀaudz." (" Sturlubók." cap. 96. p. 157).

" Kollur het madur Vedragrimss(on) Asas(onar) hersis. hann hafde forrad med Audi og var virdur mest af henne. Kollur a(tti) Þorgerde d(ottur) Þorst(eins) rauds." (" Melabók." cap. 96. p. 61).

According to " Sturlubók " this Kollr had a son Hǫskuldr who married Hallfríðr, the daughter of Þorbjǫrn from Vatn, and by her had a son Þorleikr; this is supported by " Melabók ":—

" . . . . . . dal allt til Haukadals aar. hann var kalladr Dalakollr. hann atti Þorgerdi dottur Þorsteins ʀauds. baurn þeira voru þau Hauskulldr ok Groa er atti Veleifr eɴ gamli ok Þorkatla er Þorgeir ɢodi atti. Hauskulldr atti Hallfridi d(ottur) Þorbiarnar fra Vatni. Þorleikr var son þeira hann atti Þuridi d(ottur) Arnbiarnar Slettu-Biarnarsonar. þeira son var Bolli." (" Sturlubók." cap. 105. p. 159).

" Kollur nam Laxardal allan og allt til Havkadalsár. hann var kalladur Dalakollur. hann átte Þorgerde d(ottur) Þorsteins rauds sem fir var getid b(orn) þeirra voru þau Hoskulldur og Groa er a(tti) Veleifur hinn gamle og Þorkatla er Þorgeir gode átte. Hoskulldur a(tti) Hallfríde d(ottur) Þorbiarnar fra Vatne. Þorleikur var s(on) þeirra. hann átte Þuríde d(ottur) Arnbiarnar Sliettubiarnas (onar) þeirra s(on) var Bolle." (" Melabók." cap. 105. p. 63).

The same Dala-Kollr is mentioned in " Laxdœla Saga " where he is said to have married Þorgerðr Þorsteinsdóttir, and

to have had a son Hǫskuldr who married Jórunn, the daughter
of Bjǫrn from Bjarnarfjǫrðr in Strandasýsla:—

"Þat sama vár, er Unnr setti bú saman í Hvammi, fekk
Kollr Þorgerðar, dóttur Þorsteins rauðs. Þat boð kostaði
Unnr; lætr hon Þorgerði heiman fylgja Laxárdal allan, ok
setti hann þar   bú saman fyrir sunnan Laxá. Var Kollr enn
mesti tilkvæmðarmaðr. Þeira son var Hǫskuldr." (*Laxdœla
Saga.* cap. V. p. 9).

"Bjǫrn hét maðr; hann bjó í Bjarnarfirði ok nam þar land
. . . . . Ljúfa hét kona hans. Þeirra dóttir var Jórunn; hon
var væn kona ok ofláti mikill; hon var ok skǫrungr mikill í
vitsmunum. Sá þótti þá kostr beztr í ǫllum Vestfjǫrðum. Af
þessi konu hefir Hǫskuldr frétt, ok þat með, at Bjǫrn var beztr
bóndi á ǫllum Strǫndum. Hǫskuldr reið heiman með tíunda
mann, ok sœkir heim Bjǫrn bónda í Bjarnarfjǫrð. Hǫskuldr
fekk þar góðar viðtǫkur, því at Bjǫrn kunni góð skil á honum.
Síðan vekr Hǫskuldr bónorð, en Bjǫrn svarar því vel, ok kvaz
þat hyggja, at dóttir hans mundi eigi vera betr gipt, en veik þó
til hennar ráða. En er þetta mál var við Jórunni rœtt, þá
svarar hon á þessa leið: "Þann einn spurdaga hǫfum vér til
þin, Hǫskuldr, at vér viljum þessu vel svara, því at vér hyggjum,
at fyrir þeiri konu sé vel sét, er þér er gipt, en þó mun faðir minn
mestu af ráða, því at ek mun því samþykkjaz hér um, sem hann
vill." En hvárt sem at þessum málum var setit lengr eða
skemr, þá varð þat af ráðit, at Jórunn var fǫstnuð Hǫskuldi
með miklu fé; skyldi brullaup þat vera á Hǫskuldsstǫðum."
(*Laxdœla Saga,* cap. IX. p. 17).

"Hauksbók "[2] and " Melabók "[3] state that Hǫskuldr the
son of Kolli Hróaldsson married Hallfríðr, the daughter of
Bjǫrn from Bjarnarfjǫrðr, but " Melabók " agrees with
" Laxdœla Saga " and states that it was Jórunn the daughter of
Bjǫrn who married Hǫskuldr:—

"sijdar a(tti) Þorbiorgu Þorbiorn inn haukdælske brodir
Jorunar Biarnad(ottur) er a(tti) Hoskulldur i Laxardal.''
(" Melabok." cap. 122. p. 71).

[2] See above " Hauksbók " cap. 98, p. 43.   [3] See above, " Melabók " cap. 126, p. 73.

It would appear, therefore, that there is confusion not only in the story of Kolli Hróaldsson and Dala-Kollr, but also in the story of Hǫskuldr. " Hauksbók " and " Melabók " state that Kolli Hróaldsson and Dala-Kollr both married Þorgerðr Þorsteinsdóttir, and that the son in each case was Hǫskuldr. " Sturlubók " does not mention the marriage of Kolli Hróaldsson, but its evidence for the marriage and family of Dala-Kollr agrees exactly with that of " Hauksbók " and " Melabók." Secondly, according to all three texts, Hǫskuldr, the son of Dala-Kollr, married Hallfríðr, the daughter of Þorbjǫrn from Vatn, and by her had a son Þorleikr, but " Hauksbók " and " Melabók " state that the Hǫskuldr, who is supposed to have been the son of Kolli Hróaldsson, married Hallfríðr, the daughter of Bjǫrn from Bjarnarfjǫrðr, and by her had a son Þorleikr, whose son Bolli is also said to have been the son of Hǫskuldr Dala-Kollsson and Hallfríðr the daughter of Þorbjǫrn from Vatn. In addition to this, " Laxdœla Saga " and an isolated reading in " Melabók " state that Hǫskuldr Dala-Kollsson married Jórunn, the daughter of Bjǫrn from Bjarnarfjǫrðr and, according to the saga alone, had by her a son Þorleikr.

Perhaps this confusion can be solved by reference to the ancestry of Dala-Kollr. Dala-Kollr's grandfather was Ási, whose brother, according to all texts of " Landnámabók," was Hróaldr:—

" Grimr h(et) maðr Ingialls s(vn) Hroallz s(vnar) or Haddingia dal broðir Asa hersis. hann for til Islandz í landa leit ok siglði fyri norðan land. hann var vm vetrin i Grims ey a Steingrims firði. Bergðis h(et) kona hans en Þorir s(vn)." (" Hauksbók." cap. 56, p. 23).

" Grimr het madr Ingialldsson. Hroallsson(ar) or Haddingiadal brodir Asa hesis. hann fór til Islandz i landa leit ok sigldi fyrir nordan landit. hann var vmm vetrinn i Grimsey aa Steingrimsfirdi. Bergdis het kona hans enn Þorir son þeira." (" Sturlubók." cap. 68. p. 146).

" Grimur h(et) madur son Ingialldz Hroalldzs(onar) ur Haddijngiadal brodir Asa herses hann for til Islandz i landaleit

og siglde firir nordan landet.   hann var um veturinn i Grijmzey
a Steingrijmzfirde.   Bergdijs het kona hans enn Þórir s(on)
þeirra."   (" Melabók."   cap. 68. p. 46).   Þórir, the son of
Grímr, the grandson of Hróaldr is the Sel-Þórir who appro-
priated land " fyrir sunnan Gnúpá til Kaldár fyrir neðan
Knappadal milli fjalls ok fjǫru,"[4] and apparently, according to
all texts of " Landnámabók," Ingjaldr, the grandfather of
Sel-Þórir, had a second son Ási, whose son Þórir was that
Þórir who appropriated " Kaldnesinga hrepp allan upp frá
Fyllarlœk ok bjó at Selforsi."[5]

It is scarcely possible that Dala-Kollr and Kolli Hróaldsson
should both have married Þorgerðr Þorsteinsdóttir, and both
have had by her a son Hǫskuldr, who married Hallfríðr the
daughter of Þorbjǫrn from Vatn, and it seems strange that if
both Dala-Kollr and Kolli Hróaldsson had sons named Hǫskuldr
both sons should have married a Hallfríðr, the one the daughter
of Þorbjǫrn from Vatn, the other the daughter of Bjǫrn from
Bjarnarfjǫrðr, and, if this is strange, then it is almost incredible
that the sons of both Hǫskuldrs should have been named
Þorleikr.   It is evident then, that the characters have been
confused, though, if Kolli Hróaldsson was the son of the Hróaldr
who was the brother of Ási, the grandfather of Dala-Kollr, this
confusion can be understood, because Dala-Kollr and Kolli
Hróaldsson then belonged to the same family.   In his 1925
edition of *Landnámabók*,[6] Finnur Jónsson accepts the statement
of " Hauksbók "[7] and " Melabók "[8] that Kolli Hróaldsson left
Barðastrandarsýsla and went to Laxárdalr.   " Sturlubók "[9]
has no reference to Kolli's supposed move to Laxárdalr, but
states that he left Barðastrandarsýsla.   If Kolli was the son of
Hróaldr the brother of Ási, then it is most probable that he

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[4] *Landnámabók Islands. udgiven efter de Gamle Håndskrifter af det Kongelige
Nordiske Oldskriftselskab til minde om dets hundrede år 1825-1925.*   Edited by Finnur
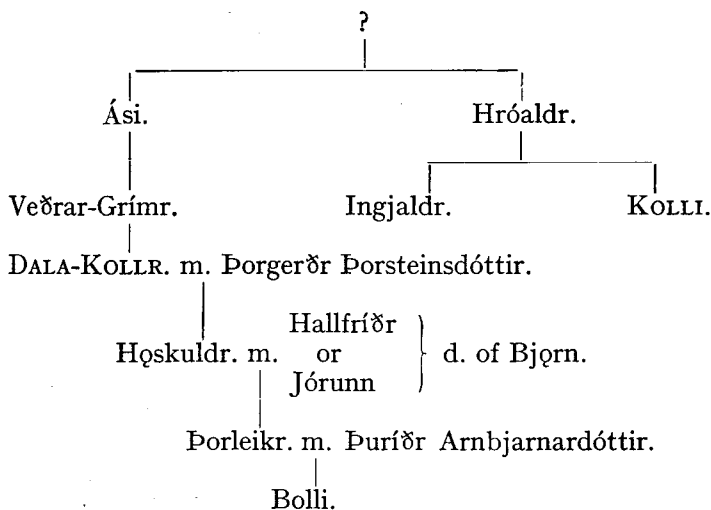Jónsson. København, 1925, cap. 118. pp. 48-49.

[5] *Idem*, cap. 35. p. 21.   [6] *Idem*, cap. 175, p. 77.
[7] " Hauksbók," cap. 98, p. 43.   [8] " Melabók," cap. 126, p. 73.
[9] " Sturlubók," cap. 126, p. 167.

went to Laxárdalr, the new home of his family, and this confirms the reading of " Hauksbók " and " Melabók." From this, the following genealogy seems probable:—

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                              ?
                              |
        ┌─────────────────────┴─────────────────────┐
        |                                            |
      Ási.                                       Hróaldr.
        |                                            |
        |                              ┌─────────────┴─────────────┐
 Veðrar-Grímr.                     Ingjaldr.                     KOLLI.
        |
 DALA-KOLLR. m. Þorgerðr Þorsteinsdóttir.
        |
                       Hallfríðr ⎫
 Hǫskuldr. m.             or     ⎬  d. of Bjǫrn.
        |              Jórunn    ⎭
        |
        Þorleikr. m. Þuríðr Arnbjarnardóttir.
                      |
                    Bolli.
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BRAGÐA–ǪLVIS SAGA.
INTRODUCTION.

I. The Saga. " Bragða-Ǫlvis saga " exists only in late paper manuscripts of the seventeenth and eighteenth centuries which reveal a language which is a mixture of old and modern forms and a story which is almost certainly abridged. The text does not vary greatly in the MSS. which clearly are closely related. It is here published for the first time.

Of the five copies, two are in the Arnamagnæan collection and survive in AM 601 b 4to. (17th century) and AM 395 fol. (18th century). Stockholm possesses a third copy which occurs in Holm. 67 fol. written in the latter half of the seventeenth century. There are in the British Museum two further copies, Additional 4859 pap. 1693-7, folio, and Additional 4875 pap. 4to. 1763, which do not, however, offer other variants of importance.

From a comparison of the variants, which are relatively few, it is found that AM 395 (=g) and Holm. 67 (=b) are probably dependent, directly or indirectly, on AM 601 b (=e), that b and g are more closely related to e than to each other, and that e and b have more in common than e and g, which is the latest of the three MSS. It seems clear that b and g are related to e, if not directly, either through intermediate copies now lost or by way of a common original of which e is the nearest descendant. e therefore is made the basis of our text.

II. The Rímur. " Ǫlvis rímur sterka " also exist only in manuscript. A fragment of the last ríma consisting of 23 verses is to be found in the sixteenth century MS. AM 603 4to. Perg (=F). Two copies of the rímur in full survive, in AM 616d 4to. Pap (=A) from the latter half of the seventeenth century and in Ny kgl. sml. 1133 fol. Pap (=B) which the catalogue marks down as having been written in the second half of the eighteenth century and as following AM 603 4to., of

which the fragment alone remains. These two versions differ considerably in form and in the arrangement of the verses, and neither can, on the whole, be claimed to be superior to the other.

Each contains passages not paralleled in the other, and it is clear that in their present forms they are not very closely connected.

III. The Relationship between Saga and Rímur. In a marginal note to e, Árni Magnússon has expressed the opinion that the saga is " Utdreiged úr rímunum," and a comparison of the texts of saga and rímur confirms this opinion, pointing to A as the rímur-version to which the saga is the more closely related. It is found that the opening sentence of the saga introducing Magnus and Sveinn corresponds to the rímur A. I. 1-6., and that in v. 6 Sveinn is called " heilráður " as in the saga. This adjective does not occur at all in B which, in addition, does not mention Sveinn until v. 25. A continues as follows:—

v. 7. Dogling helldur Danmork fra
     med dreinge harla froda;
  missatur var millding sa
     vid Magnus kongenn goda.

v. 8. Skyfdu þesser skiolldinn bla
     med skygdum vndanodrum;
  hvorutveggiu holdar þa
     hiuggu menn fyrer odrum.

v. 9. Kongurenn hefur þad geyragialfur
     giort a Lingolfs heyde;
  lytt kiemur hann vid soguna sialfur
     —seiger af baugameide. (cf. p. 46, ll. 3—6 of Saga).

The disposition of the verses in B is very different, those corresponding to A. vv. 7-8 being 26 and 27 in B, whilst the counterpart of A. v. 9 is v. 2 in B which does not include the place-name ' lyngolfs heyþi.' The continued similarity in the order of the account, the occurrence of close word-parallels, the relative shortness of the saga and the absence of vísur all lead

to the conclusion that the saga is a paraphrase, and after careful examination it will be seen that it is a résumé of a rímur-version very similar to A, but differing from A occasionally in order and approaching that of B, sometimes adding information no longer found in A, sometimes omitting the substance of verses A contains, the only lengthy omission being of A. III. 37-43 which do not appear in B either. It may be noted that the omissions have in many cases been made good in e by marginal notes obviously based on A.

F, the oldest of the rímur-MSS., dates from the sixteenth century. B, copied from F, is already corrupt, and omits passages contained in A, whilst the ' mansǫngvar ' are short. It therefore seems probable that the rímur-original was composed during the fifteenth century and possibly within the first half. Whether A and B are ultimately related through a common original is doubtful. It is perhaps more likely that a later version arose during the sixteenth or seventeenth centuries through corruption and recasting of an earlier model similar in form to B, and that the saga is a seventeenth century prose reproduction of this late version represented by A.

IV. " Bragða-Ǫlvis saga "; Setting and Legend. Read apart from the rímur, the saga reveals few traces of its dependence, and it is apparent that the paraphrast was one thoroughly acquainted with the older literature. In matter and style " Bragða-Ǫlvis saga " has much in common with that group of sagas to which Rafn gave the name of " Fornaldarsǫgur," sagas, in reality fictitious, which purported to be of prehistoric times.

An attempt was often made to give to this type of saga an air of authenticity by connecting the principal characters genealogically with historical families, or, as here, by introducing historical personages to provide the background.

The events of our saga are supposed to take place about the middle of the eleventh century when Magnus the Good ruled Norway (1035-47) and Denmark was governed by a king Sveinn known as ' hinn heilráði.' This Sveinn is almost certainly

Sveinn Ulfsson, nephew of Knut the Great, who assumed the title of king of Denmark, came into open conflict with Magnus and eventually succeeded him in Denmark on his death.

The story concerns the hero Ǫlvir and his adventures, and is in itself merely a tissue of romantic motives paralleled in other fornaldarsǫgur. Ǫlvir at fifteen is traditionally strong and accomplished, and at the outset receives gifts from his Finnish fostermother who is possessed of magical powers which she uses on his behalf from time to time.

A close parallel to the episode in which Ǫlvir meets and kills, the ' skálabúi ' Rauðr is provided by " Hrólfs saga Gautreks-sonar " chaps. 18-19. Such a meeting between hero and ' skálabúi,' giant, troll or some person of supernatural powers is a common motive in the " Fornaldarsǫgur," and there are further instances in " Hjálmþérs saga ok Ǫlves " chap. 9, " Hálfdanar saga Eysteinssonar " chaps. 17-18, and " Þorsteins saga Víkingssonar " chap. 15. That Rauðr, when dying, should lay a spell on Ǫlvir is typical of fornaldarsǫgur—cf. Åke Lagerholm's *Drei Lygisögur*, Halle, 1927, Introduction, pp. LVIII-LXII, and footnotes to " Ála flekks saga."

For parallels to the Randiborg and Rigard episode, see " Bósa saga " chaps. 7, 8 and 11, and " Friðþjófs saga ens frækna " chap. 10. After the seduction of Randiborg, Ǫlvir is overpowered and imprisoned, but is later released in order to cure the beautiful young wife of Rigard's brother. With this incident may be compared " Gǫngu-Hrólfs saga " chap. 15.

Ǫlvir's fight with Áki is the traditional one in which much havoc is wrought and the onlookers marvel at the skill and strength of the hero. After despatching Áki, Ǫlvir celebrates his marriage, and returns eventually to Norway where he succeeds his father as " lendr maðr."

The evidence on which the foregoing remarks are based is to be found in a thesis accepted for the Ph.D. degree of Leeds University and deposited in the library.

Marginal notes are indicated thus:—' Aslaks sonar fra Torgum,' whilst aʳ represents the ligature commonly used in e.

In conclusion, I should like to record my indebtedness and thanks to Professor E. V. Gordon and to Professor Dickins for their kindly help and inspiration.

Hier Biriar Søgu af Bragþa Ølver
Kap. i.

I þann týma er Magnus konongr hinn góþi stýrþi Noreg, Rieþi fyrir Danmǫrk Sá konongr er Sueinn hiet, kallaþr hinn heilráþi. Þá var missætti milli hanȝ oc Magnusar konongȝ, háþu þeir orrostu oc felldo Huorir menn fyrir auþrum. Þeirra hernaþar fundr skieþi á lyngolfs heyþi. lýtt kemr Magnus konongr vit þessa sǫgu sialfr. Sá maþr Bió I fiǫrþom I noreg sem Hacon hiet. Hann var lendr maþr oc I Ráþagiǫrþom, med konongi. Hann var kuongaþr, oc var hanȝ kona Hilldigunn, Dotter Alluer Askȝ. ' Aslaks sonar fra Torgum.' Þaȝg gáto Þann son sýn á millom, er Alver hiet. Hann óx upp, varþ Bǫþi stór oc sterkor, oc giǫrþist helldr hardleykinn vit heimamenn. Hann var sva sterkr aþ hann Baþ iv. monnom sýna aþra hand. Eirn dag ' [k]om' Hacon á tal vit son sinn alver oc mælti:. Villtu aþ Jeg leite þier Qvonfángȝ. Ølver quad eigi sýna girnd. Enn výst vil Ec þu fáer mier skip oc menn. Faþer hanȝ gaf honum góþann Birþing oc xv. menn vaska, frýþa ok ýnga. ' þa var Olver xv. vetra.' Fóstra Aulvers hiet Hilldor. hon gec á hanȝ fund, oc spir, huar fyrir hann vill or landi hallda, medann sua góþr fryþr var Innbyrdis I landino. Hann quadst list hafa til, aþ siá fleyre menn, Enn þræla Faþor sýnȝ. Hilldr mælti: Þat vgger mik fóstri minn aþ Þu munt ráta I nockrar Þraþter, Ok kanna kuenna Raþnir. Ek vil gefa þier eitt gott suerþ, med vmgiǫrþ oc Belltis linda. Siertu nær staddr[1] þar ein Jódsiuk Qvinna kann eigi fǫþa, Ok Bindir þu þennann linda umm hana, skal hon strax fæþa. Sýþann skilþost þaþ, oc Baþ Hun vel fyrir honum. Vndu vpp segl, hielldo fra lande, oc siglþo[2] Austr i haf, ok lentu vit ' fion i ' Danmorc. Þar sem aulver kom vit land, Rieþi firir sá maþr er Wlfor hiet. Hann átti eina dóttur. Margir

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[1] MS. reads staddr þar Þar.   [2] siglþo] hieldu g.

menn urþo til aþ Biþia heɴnar. Wlfur kom til skipʒ, ok spir huorir þeir væri. Ølver sagþi til sýn, þui haɴn varaþist[3] eigi aþ v-fridr var i millom Norex ok Danmerkr. Wlfr barþ strax aþ fangha þá. Qvaþ þat Sueyni konongi þocknast munda. Aulver skart spioti til vlfʒ sva ut gec umm herþar, oc dó Vlfr þar. Byþr þa aulver hala upp streing, ok halᴅda[4] frá landi. sva var giort. Vindurinɴ Bægþi þeim vestr[5] i hafiþ, suo nær þeir Bægþust[6] þar Aþ landi. Brotnaþi skip þeirra ' vid fion ' oc komst einginɴ þeirra lýfʒ af, utann arlver eirn' Drucknuþo alᴅir menn hanʒ, Enn haɴn komst I Einum lækiarfarveg[7] upp á Biargit. Gieck haɴn sva vt á skógienɴ, oc gat litiþ. C. maɴnʒ Rýþa. Þat voro Brøþr tueyr, Biǫrn oc Toki, Bræþr Vlfʒ. þeir harfþo frett Bróþurʒ látiþ. litu Ølver oc fengu vissu af huor haɴn var. Biǫrn reiþ geist fram, ok quadst vilia arlver i helio. Þá dró skýflóka upp, suo dimt vard. I þessu mætti Ølver Birne, oc mælti: Ecki þarftu Biǫrn, aþ hælast sva miǫk, hier er arlver, ok I þui Bili hió haɴn harfut af Birne, oc disiaþi haɴn. giorþi Þá enn mirkt af veþri, ok kom arlver aþ hǫllo Sueinʒ konongʒ.[8] konongr sat þá Ifir Borþom. Alver fec ordlof til Inngarngo. Heylsaþi Sueini konongi oc mælti: Þier konongr eigiþ aþ dǫma alᴅar sakir. Ec kom I nocurt vandræþi, margir menn veittust aþ, ok vilᴅþo drepa mic. Konongr barþ honum aþ greina rett fra efnum þessom. Alver mælti: Hier varþ eirn vlfr i landino er vilᴅþi rýfa oc Býta huorn er naþi. Jek skart haɴn i gegn til darþʒ, Enn aþ honum fǫlᴅnom,[9] vilᴅþu menn fá mik i heliu: fyrir þá sark þeir quado, mic drepit hafa, vlf þaɴn, er[10] var Alidýr. ok var sigaþ a mic einom Ali Birni, oc margir menn elᴅtu mic. Enn ek grandaþi eigi nockrum manne, Vtaɴn[11] ek færþi Øxi I harfuþ Birninom, oc drap ek haɴn. Varþ mier þat fyrir aþ veria mic herra. Ok legg ek þetta mál[12] undir Iþar dóm. konongr mælti: Wlfar eiga arngvaɴn rett á sier, huar sem þeir verþa vegnir.[13] Þá mælti Alver: nu vil ek seigia ýþr upp Alᴅann Saɴnleyk. ' oc lagþi hofuþ sitt i kne konongi '

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[3] varaþist] vardest *g*. [4] halᴅda] hieldu *g*. [5] vestr] austr *g*. [6] Bægþust] barust at *b*. [7] upp a Biargit] uppa landed *g*. [8] konongʒ *omitted by g*. [9] fǫlᴅnom] daudumm *g*. [10] er var Alidyr] sem var ydar Aledyr *b*. [11] Vtaɴn] nema *g*. [12] *MS. reads* mal undir vndir Iþar. [13] vegnir] drepner *b*.

Jek hefi veigiþ˺ Þa Broþr, Vlf oc Biǫrn, oc er nu mitt rad á
ýþru vallþi. Konongr mælti: Þu hef[r] veriþ mier Ifir klókari,
oc skalto heita Bragþa Alver. 'oc gaf hann gullhring at
nafnfesti.' Enn þo man ek eigi taka aptr orþ mýn, oc skaltu
hallda lýfi. Enn þu skalt fara sendifǫr mýna, oc finna þann
mann er Áki heitir Þat er vtlægi vor af Jotlandȝ sýþu. Þu
skalt drepa hann. Hann ' hefr 18 skip. hann ' er Illr viþreignar,
oc Einginn Jarn býta á hann. Alver kuaþst fara vilia, ef
konongr feingi honum menn til filgþar. konongr fec honum eirn
knǫr oc ' c ' menn sem hagaþi. Eirn mann gaf hann[14] honum
Sierdeilis sem hiet Suerrir, oc þegar knerinn var á sæ kominn,
gec Alver fyrir konong, oc Baþ hann kenna sier heylrad.[15]
Konongr mælti: Þat ræþ ek first þier, aþ þu suýkir alldri mann
i trigþom. Þat annaþ, Þó þu finnir u-vin þinn sorgfullann,[16] þá
hǫgg hann alldri á helgum týþom. Þriþia huar þu kemr I
framanda land, Þá skalto eigi glepia gipta kono. Aulver
þackar konongi holl rad, reiþ til strandar, oc siglþi brot.

Kapt. ij.[17]

Aulver gaf vel byr, uns hann kom skipi sýno Austr I Garþa.
lenti I eirnri[18] góþri hǫfn ' þar er Lynsborg heiter.' Þar riedi
fyrir sá maþr er Alfr hiet, hann tók vel vit þeim, ok veitte
góþann greiþa.[19] Aulver spir Álf Bonda Eptir um Aka. Bonþi
sagþi, hann er norþr[20] i Hólmgardȝ Rýke. Þar standa xii
staþir nálægir huorir aþrum. hann er i Einom þeirra, Enn
stiórnar hinom. Þat má fara fyrir framann allt, oc sýþann upp
hiþ Eystra sallt, vit Jotlandȝ sýþo. Aunnr leyþ er þo stittri,
er liggr Ifir Fagraheiþi, oc þann vega vill einginn fara. Skáli
eirn stendr á skógienum, oc rada þar fyrir skákmenn. fæstir gir-
nast þá finna. Aulver þackar Bóanþa fregn þessa. dualþist
þar ' x 'iii nǫtr. hiellt sýþann á skoginn, er honum var výsaþ,
oc Suerrir med honum. Fundo eirn skála, hann var med
sterkum Jarnspangom Aptr luktr. Alver lióp á hurþina oc

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[14] hann] kongur b.   [15] heylrad] Heilræde g.   [16] sorgfullann omitted by g.
[17] MS. reads Kapt. iij.   [18] eirnri omitted by g.   [19] greiþa] Beina b.   [20] norþr]
austur g.

hratt upp, gengr Inn, sau þeir þar sæti eitt, sæng stóra, oc varning gnógann. Nockru sýþar, heyrþo þeir stygiþ fast til Jarþar. kemr maþr Inn i skálann, stór oc Illiligr,[21] ámátliga skaptr. Alver ' mælti viþ hann þu ert geisi falatr viþ gesti þina. skalabuinn ' mælti : Þeir munu výst meiga bióþa er fyrir ero. eþr ' Olver qvad ' huat er nafn þitt. Skálabvinn mælti helldr rembiliga, Jek heite Raþr Hárekз son. hann gengr til bordз oc sette fram Biarna slátr ok munngát oc mælti : gangi þeir fram til Bordз er girnast. Aulver mælti : Ek vil eigi eta eþr[22] drecka med flaзþom, oc láta eigi lendir menn sva lýtiþ aþ luta aþ leyfum þýnom, haзfom vit kompánar kost[23] I mal ockrum. Raþr reiddist vit þetta, stóþ upp oc mælti : Ec vil ·gefa Ickr griþ náttlángt. Aulver Brá suerþi, Raþr bles þat ur hendi honum. Birgir nu Rauþr aptr dýrnar. Alver tóc suerþit oc geimdi. Rauþr gec til reckio. Þeir Alver biuggust um I eiзnri krá, oc Breiddu felld Ifir sic, þann Boanþinn átti. Alver talar vit Suerrir, aþ hann vill drepa Raþ. Suerrir baþ hann muna huat Sueirn konongr hafþi radlagt, oc giora þat eigi, aþ suýka[24] þann honum truþi. Aulver quad Raþ annarз mundi[25] drepa þá Báþa, nær hann vaknaþi. ' þeir kindtu nu bal a miþiu golfi siþan ste Qlver uppa qxl Sverris oc naþu so ri[s]ans sverþi þar þeir hugþu sitt ei bita mundu ' tóc med þat suerþiþ gec aþ reckiu Raзdз. snere hann sier úpp, oc lá á vinstri hliþ. Ølver lagþi suerþino so I Hiarta nam staþar. Rauþr Brást vit fast, oc mælti : þu sueykst mic sofandi, ok er eigi gott aþ trua þier. Þu mant vilia taca fe mitt, ek skal leggia á þik. Huar sem þu sier kono, huort helldr hon er gipt eþr eigi, skaltu fá ólýþandi girnd til hennar, So fáer þu eigi fram komit þýnom vilia med henni. skalto lýfit misзa af hugar angri. Þat annaþ legg ek á þic, Aþ þegar þu ert staddr i mestri[26] mannhætto, ok átt aþ veria lýf þitt, skal þitt suerþ eigi býta. Vtann eiзn nakinn maþr hlaзpi undir hqggit. Sýþann dó Raþr, enn þeir suafu til dagз. Brendu Raþ[27] upp á Elldi.

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[21] Illiligr] Illudlegur *b*.   [22] eþr] nie *g*.   [23] kost] vist *b*.   [24] suyka] suykia *b and g*.
[25] mundi] munda *b*.   [26] mestri] storri *g*.   [27] Raþ upp á Elldi] Raud sydann til Øsko *b*.

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Kap. iij.[28]

Nu ganga þeir kompanar fra skála raҏps. láu viij nætr vti á
fiǫllom.   Sau sýþann eina fagra Borg.   Þeir litu eitt ' silki '
tialld standa vtan borgar vit skógienn.   Þar stóþo vti nockrir
menn.   eigi þeck[t]i[29] Aul[ver] þá.   hann gaf sic ecki aþ þessum,
ok gec Inn I tialldit.   leyt þar sitia Eyna miǫk frýþa kono á
stóle vel klædda.   Alver heilsar uppá hana, med so storri
Brennandi Elsku, aþ hann rieþe sier eigi.   hann spir þessa kono
aþ heite, hon quadst Randiborg heita, ok em ek eigin kona
' Greifa ' Rigardz, huor eþ ræþr fyrir Borg þeirri er þu sier hier
skamt fra.   liet hann mik rýþa vt af hǫllunni[30] med sier, ok
skillda ek býþa hanz hier, þar til hann kiemur aptr af skógie.
Ølver mælti: darfliga hefr hann skilist vit þik eina hier.   vil ek
nu fá þýna Blýþo.   Hun baþ hann eigi so mæla, helldr hraþa
þier[31] Burt, þui minn herra man annarz fánga þik, hann kiemr
snarliga aptr.   Aulver Quadst þui eigi kuýþa, sagþi aþ sier
þætte eingenn betr tilfallinn at nióta hennar blýþo enn hann
siálfr, oc er eigi þar umm aþ leingia sagnir Alver lagþist þar
med henni huaþ sem hon sagþi, ok er hann ' hafdi ' sinn vilia
med henni ' Haft,' fann hann, aþ su hafþi sinn óspilltann
meydom þángaþ til haft.   Alver mælti: þinn maþr hefr
veriþ dáplýtill, aþ spilla kostom þýnom.   hon Baþ hann eigi
hrópa sinn herra, þui hann hefr giort allt vel til mýn.   Þu mant
býþa þungt fyrir þetta þitt tiltæki.   Ølver quadst lýtt um þat
hirþa, tóc hana sva Brot fra tialldino ok hugþi at renna til
skógar.   I þui komo menn vt af borginni, oc riþo eptir honum.
Þá fec Alver Suerrir kompán sýna frvna. for hann med hana
til skógar.   Enn Alver stóþ á Einum Eykarstofni oc vill veriast
þaþann, oc er þeir fundo hann, sóckto þeir at honum alla vega.
Enn hann varþist allfrǫkliga.   Ênn huort sinn er hann hió fra sier
med suerþino, beit þat ecki, sva sem Raҏpr hafþi mælt: I þui
bili, lióp eirn alz nakinn maþr fram af skógie, vnder suerþit, þa
Ølver reiddi þat fra sier, sva sundr[32] klaҏf berann kroppinn, oc þar
eptir beit suerþiþ.   þar felldi Ølver L. mannz.   Skutu þeir þá

[28] MS. reads Kap. iiij.   [29] MS. reads þecki Aulerv.   [30] hollunni] Borgenne b.
[31] þier Burt] sier brott g.   [32] sundr klaҏf berann kroppinn] sundur tok beran bvken b.

skialldborg I kring um hann, oc vard � Ꝥlver þá handtekinn.
Nu mælti frvinn vit Suerrir, ber þu mic heim til Borgar.
Suerrir mælti: þá skalto lofa aþ hialpa af øllum truskap Ølver.[33]
Hun lofaþi first fáu um þat. Bar Suerrir hana heim til Borgar
var henni þar vel fagnaþ. Nu sá Ꝥlver hana þar hann var
Bundinn. hon Baʳþ tueymr kluckorum aþ hringia til helgi typa,
sva[34] heyra mætti umm alla Borgina, þui Huýta sunnu hátýʄᵗ
var aþ morgni. Þat sama sinn hugþi Greyfinn, aþ lata hálʒ-
haʳggva Aulver. Enn sem Greyfinn heyrþi hringt til týþa,
Bannaþi hann aþ láta deyþa Ꝥlver. Var Ølver þá klæþflettr
oc færdr bundinn, I dibliʒo.

Kap. iiij.

Aþr[35] nefnþr Greifi Rigard, Átti sier Eirn Bróþir, huoʳ Aþ þar
Bió I Borginni. Hann átti Eyna væna oc unga kono. hann
unni henni micit. hon var med Barns þunga. Tóc Jóþsótt,
oc veitti þungt, lá so viij dægr á golfi aþ eigi skipaþist. Eirn
dag sem menn haʳfþo hlýtt týþum, kom maþr til þessa mannʒ,
oc sagþi, huoriu villdir þu laʳna þeim er læknaþi þýna kvinno.
Allt villda Ek til vinna. honum var sagt, aþ sá maþr sem
greifinn Bróþir hanʒ hafþi látiþ Innsetia, væri sá Besti læknir
oc hann kinni aþ hialpa hanʒ kono. Jafnsnart sem hann
heyrþi[36] þetta gieck hann til greyfans sýns Broþurʒ sagþi sier
væri tilkint aþ sá maþr er hann hefþi látiþ I dybliʒo kasta
væri[37] góþr læknir, oc mundi[38] geta unnit bót á sott sinnar kono.
baþ hann þui gefa sier fángann lausann. Greifinn quad þat
skillþi vera, þo hann hafi[39] glept frvna. Þá var Aulver leystr,
færþr I klæþi, oc fieck hann suerþ sitt ok linda, oc kom sua
þangat sem Qvinnann lá. hann vafþi umm hana lindanom oc
Jafnsnart varþ[40] hon liettari: Hióninn þockuþo miog vel, oc
saʳgþo hann skillþi kiósa sier laʳn, hann quadst eigi annaþ
kiosa Enn meiga hafa þar vetraʳ vist. Þaʳg søgþo hann

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[33] Ølver] Olver kompan minum b.   [34] sva heyra mætti ummm] so heirest umm g.
[35] Aþr nefnþr] Fyrrnefndr g.   [36] heyrþi] spurde g.   [37] væri goþr] være sa beste g.
[38] mundi geta unnit bot a sott] munde kunna Vinna bot a sottarfare b.   [39] hafi glept]
Hefde gLepet b.   [40] varþ hon liettari] fædde hun b.

velkominn til' þess.   Eirn dag reiþ Alver vt á torg, Greifinn
sá hann rýþa, oc kallaþi á Alver, baþ hann aþ býþa sýn.
Ølver reiþ hart undann.   Greyfinn mælti: Býþa máttu þui Ek
vil þier ecki neytt Illt.   þess meir Reyþ Alver, oc hugþi
nu mvndi Greyfinn vilia hefna synnar suývirþingar, reiþ allt
þángaþ til hann kom aþ eirnri lind; ok nam þar staþar.
Greifinn mælti til Alverz—Viþ Skulum gánga tueyr samann
vt I skógar rióþor.   Þeir giorþo nu sva.   Greyfe Rygarþ
mælti: Þu komst hier ufirirsinio, oc varsto diarfr I þinni
breytni.   Alver kueþst vilia Bæta fyrir þetta.   Greyfinn
sagþist Angva femvto fyrir þat taka, oc quad hann skilldi
eigi sakast,[41] hieþann af um þetta.   Nu vil ek seigia þier Alver
allann Sannleyk umm mýn efni.   Faþer minn hiet Hryngr,
med honum fæddist ek upp.   Ok þotti ek um fram flesta Þar.
Eitt sinn reyþ ek vt med lx mannz, oc baþ Randiborgar
Reinalldz dótter.   Hennar fec Ec, til Eigin kono, Eirn ' fiol-
kunnigr ' maþr hafþi beþit hennar Áþr, honum var neytaþ.
oc þat lýkaþi honum illa.   Ec drack Brvþkaþ til hennar, oc ena
firsto natt er vit láum I Eirni Sæng, oc ek villþi nióta hennar
blýþo, kom eirn maþr uppa gluggann, oc mælti: Greyfi Rigarþ,
Þu hefr giort mier gleþi Bann, þar þu fieckst þeyrrar kono,
sem mier var syniaþ, oc þess skulo þiþ giallda.   Þu skalt alldrey
hieþan af kunna aþ verþa duganligr aþ kallmannz nátturu, til
þess aþ spilla meydomi Ranþiborgar eþr nockorar Annarar
meyar, huorsu sem þær vilia Blýþka þik, oc huor sem fær
hennar meydom, skal komast I[42] hættu stora.   Eptir þat, tóc ek
glaþiel, oc sendi vt um gluggann varþ þetta galldfól[43] fyrir þui
lægi, oc varþ þat hanz Bani.   Huorfu þessi óskøp til mýn
visze Randiborg þetta, oc hefr vel umm boriþ þann brest, oc
mier eptirlát veriþ.   h[e]fi ek eigi sagt neynom þetta, utann
þier.   Ok eptir þui þier hefr orþiþ lægiþ, aþ ná hennar blýþo,
Þá vil ek gipta þier hana.   Enn ek vil siálfr ganga I helgann
stein.   Alver mælti: vilie hon mier samþickiast vil ek giarnan

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[41] sakast hieþann af um þetta] sakast hefnd umm fyrer þetta g.   [42] I hættu stora] i
miklu hættu g.   [43] galldfol fyrir þui lægi] galldrafol . . b; galdafol . . þessu lagi g.

eiga hana. Þarf ek\miǫc vٍt ýþar Rada oc✻stirkȝ, aþ vinna Aka,
sem et vtlægi Sueinȝ konongȝ i danmork. Greyfinn mǽlti:
Aki er eigi auþunninn, hann er mikill oc sterkr. oc skal ek
fá þier stirk þar til. Sýþann geingo⁴⁴ þeir heim, kom Suerrir á
móti þeim. Greifinn Gaf honum fimm hundruþ mannȝ.
hielldo þeir af staþ, ok hittu Bigþir Áka. Aki tóc Ølver
lýtt, quad hann mundi vilia herٍa á Rýki sitt. Auluer sagþi
vera ' hirþmaþr Sveins konongs ' sendr fra Sueini dana konongi,
til þess, aþ slá hann af, þui hann væri vtlægi konongȝ. Aki vard
sem óþr vٍt þetta oc býþr aþ heingٍa Alver. Varþ⁴⁵ þar snǫgg
suipann, oc brast I Bardaga Gieck Alver vel framm, oc felldi
.v. menn i⁴⁶ einu. Þá varþ Aki sva óþr,⁴⁷ aþ hann drap viij menn
I senn. kom á hann Berserkȝ gangr. Snýr Alver móti honum.
Aki hafþi starng I hendi, hon stóþ xviij pund, þar fram ur var
.iv.⁴⁸ alna langr broddr. þar med vó hann menn. Nu hrópar
hann á Alver, oc quad, þeir skillþo berias[t]⁴⁹ tueyr einٍr. Alver
rædst I móti honum, Biria sva sitt Einvýgi, Aki hefr arngvann
skiolld þui hann býta einginn Jarn, Etr fram skallanom, ' nu
bárust sár a Qlvi ' Sá nu Alver at sua bvٍt má eigi standa þar
einginn Jarn bitu hanȝ holld, fleygٍr Alver þá suerþinu, ok
lióþ⁵⁰ á aka. Ruddust þeir umm fast. Jǫrþin gieck upp enn
garinn lagþi neglurnar aþ sýþom Alverȝ, suo holldٍt sprack af
vndrast fólkٍt þennann aþgang, oc mátti eigi uppá siá, huor
sigrast mvndi. ' Qlver nefndi nu fostru sina, oc var hun ǫngu
ad nær þa mǽlti hann komist eg ur þessum nauþum skal ek
alldri treista a fostru mina, helldr a guþ þann er Sveirn konongr
truir á. þegar hann hefٍ þetta sagt dro afl ur Aka ' Enn aþ
licktum fiell Aki, Brart Alver hann þá ur hálȝlidi Gafust sýþann
aller upp áka menn, lofandi Ølver fyrir sýna hreisti feingu þeir
griþ. tók Alver þar micٍt fie. hiellt sýþann af staþ þaþann,
ok hafþi med sٍer harfiþ af Aka. liette eigi ferþ sinni, firr enn
hann hitti Rigarþ greifa. honum var þar vel fagnaþ.⁵¹

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⁴⁴ geingo] komo g.   ⁴⁵ Varþ þar snogg suipann] vard þa hord svipann og snogg g.
⁴⁶ i einu] i hoggi hveriu g.   ⁴⁷ óþr] reidur g.   ⁴⁸ iv alna langr] 5 al langr g.
⁴⁹ MS. berias.   ⁵⁰ lióþ] ried g.   ⁵¹ No chapter-division in g.

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Kap. v.

Sýþann giptir Greyfinn Rigarþ, Bragþa Alver, frw Randiborg
med liufu samþicki hennar. Enn Greyfinn hiellt a brott, oc
settist I helgann stein, Enn Alver drack Brvdkaɽp Sitt med
mikilli Prýþi, Oc aþ liþnu Brvþkaɽpi, hiellt Ølver ' ur[52] Gardariki '
med Randiborg, ok fiǫlda sueyna, oc mikinn fiárafla.   getr[53] eigi
af þeirra ferþom, firr enn hann kom i Eyrar sund.   Var Sueirn
konongr þar kominn oc hugþi[54] aþ leyta Aulverʒ. fagnar
konongr nu Alver vel.   færþi þa Alver, konongi, haɽfiþ Aka, ok
sagþi honum allt af sýnom ferþom.   Þackar konongr honum
þetta Býþr honum sua heim til veitslo. Þat þáþi Alver.
drucku þeir nu med gleþi.   Sva er sagt, aþ Suerrer Irþi frǫgr
maþr af þeirri ferþ, hann fieck ' Asu ' Dóttr Wlfʒ af fióni, hon
var vel aþ Sier, urþo þeirra samfarir góþar.   Hier eptir vill
Alver hallda af Danmorc.   Sueynn konongr gaf honum vænt
skip, filgþi honum til Strandar, oc skildist vit hann med blýþo.
Hiellþo sua I haf, gaf vel Bir, þar til þeir lentu vit noreg I
výkenni.   Ruddu þeir skipit, oc þar dualdist Alver umm
vetrinn, þar sem Tunʒberg heitir.   settist hann um kirt, ok
Bió I noreg ' oc varþ lendr maþr i stadinn foþaɽr sins ' ok þótti
mikill maþr oc hafþi þar mikil rad oc stor metordin.   Oc lýkr
hier fra honum aþ seigia.

A. G. Hooper.

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[52] ur Gardariki] Ølver þaþan med *b and g, and originally in e.*   [53] getr eigi af þeirra
ferþom] Greiner ey umm þeirra ferder *b.*   [54] hugþi] hafde *b.*

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